LIBRARY
Theological Seminary,
PRINCETON, N. J.
No. Case, 49 I
No. Shelf, 6 7
No. Book, 4

RESERVE
STORAGE

THEOLOGICAL SEMINARY.
Princeton, N. J.

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald548amer

THE

MISSIONARY HERALD.

VOL. LIV. AUGUST, 1858. No. 8.

American Board of Commissioners for Foreign Missions.

Northern Armenian Mission.—Turkey.

KHARPOOT.

LETTERS FROM MR. ALLEN, MARCH 19, AND APRIL 17, 1858.

In the first of these letters, Mr. Allen reports a tour, in company with Mr. Dunmore, to a portion of the field connected with the Kharpoot station, respecting which little account has heretofore been given. It lies northeast from Kharpoot, on both sides of the east branch of the Euphrates, in the vicinity of Palu. The account which he furnishes of different towns, villages, and clusters of villages, upon different plains bordering on the river, and in various positions among the mountains and hills, as well as most of the details of the journey and of incidents in different places, must be omitted. Some interesting general statements, and an account of an exciting scene of violence, in which the lives of our brethren were put in jeopardy, will be found in portions of the letter here presented.

The Palu District—Prejudices.

There are at least 200 villages in the Palu district; some containing half a dozen houses, while others have 400 or 500. Fifty thousand is probably a low estimate of the population of that part of our field; a large proportion being Armenian. During our tour we visited twenty villages. Most of them had never been visited by missionaries before, and we found the people generally very strongly prejudiced against Protestants. They had all heard of us; and judging from their usually hostile attitude, had heard only evil reports. One prevalent report was, that our object was to enlist men. This story the priests diligently circulate. Many times we were asked whether we gave monthly wages. My writing materials, which I used occasionally, strengthened their suspicions; but generally we were able to dispel their fears and soften their prejudices. In many instances, also, the truth seemed to take hold upon their minds, and we trust that, with God's blessing, a little of the good seed sown may have fallen on good ground, and will spring up and bear fruit.

Hoshmat.

Towards evening, on Monday, March 7, we reached a large village, Hoshmat. It is a little elevated from the plain, overlooking the numerous villages which we had been visiting for several days previously. We found accommodations for ourselves and our horses, and spent some time upon the roof, noting the bearing of the villages which lay scattered around us. At the time of evening service we went with

the people to their church, sat with them until their services were concluded, and then went quietly away. As we came into the street a large crowd of people was assembled, with whom we began to converse in a very friendly manner. They asked if we knew who built their church, saying that it was built by the Apostle Thaddeus. We endeavored to show them that they were mistaken, telling them that in the time of Thaddeus, the Armenian nation was far to the eastward, in Persia; and more than all this, the Armenians were not Christianized until the time of Gregory the Illuminator, who lived several hundred years later than Thaddeus. "But admitting that your church was built by that apostle," we said, "of what use is that to you? Here is the Testament which we know was written by many apostles. Here are recorded the commands of Christ, which we are to obey first of all."

Violent Opposition.

In this manner we talked with them for some time. Some of them asked insulting questions, and others talked in a very loud tone, becoming more and more excited. The crowd had pressed close around us, as we stood on an elevated terrace, descending to the street. Mr. Dunmore was at my right, a little separated from Hohannes and myself. The chief speaker, evidently choosing his position at a little distance from Mr. Dunmore, who had a heavy cane, came up to Hohannes and began to talk in a very loud tone. At length he said that we had cursed their church. Hohannes replied, rather sharply, that it was not so, whereupon the fellow suddenly struck him in the face. I immediately interfered, trying to quiet the man and prevent any further harm, when he dealt me a blow on my head, and followed it by repeated blows which almost stunned me. He cried out, at the same time: "Whoever loves God, let him beat them." We were all separated from each other, while the mob pressed upon us on all sides, beating our heads and faces, with hands and sticks. I continued facing the ringleader, warding off his blows, and those of others, as well as I could. Stunned by repeated strokes, I had fallen nearly to the ground, when one fellow struck me on my forehead with a cane, and another tried to stamp my head to the ground; but I sprang to my feet so quickly that he failed in his murderous purpose. Having started, this part of the crowd pressed forward, pushing me before them down the steep descent, towards the street. The ringleader was next to me, still beating me on the head, when in warding off his blows I chanced to run my hand into his hair, which I clenched and bore him to the ground, as the crowd were pushing me down the descent, and pulled him down with me; and over and over he rolled, to the bottom. I also fell, having been crowded off the side of the terrace wall, but was up again before any one had a chance to fall on me. At this moment I saw Mr. Dunmore near me, his face covered with blood. He threw his arm about me, as if to shield me from farther violence, crying out to the mob, "Stop! For mercy's sake stop! will you kill us!" But no sooner were we thus a little separated from the crowd, than a dozen or more of them seized large stones and hurled them at us. Some of these were of two or three pounds' weight. One struck me in the breast, and another hit Hohannes' arm. It is due only to an overruling Providence, that one or all of us were not killed outright by the many stones that were thrown. The man who struck me with a cane, son of the head-man of the village, seeing to what length they were going, tried to restrain their fury, and there was a temporary lull of the storm of rage.

When the ringleader began to strike, Mr. Dunmore tried to interfere. He used no violence, however, though he might have crippled many of them with his cane. A part of them immediately turned upon him, striking him in the face

and on the head. His efforts to come to my rescue were unavailing, and he was borne with the rush of the crowd, down the descent, where we joined each other in the midst of a shower of stones. We had no sooner picked up our hats, which were lost off in the melee, than the crowd again rushed upon us, pushing and pulling, to hurry us to our lodging place. One fellow came rushing after us, as we went along, his eyes glaring like a furious wild beast's, and attempted to strike us with his fist; but we were so surrounded by other enemies that he could not come near enough to reach us. Having reached the house where we were to stop for the night, two men planted themselves in the door-way, saying that we could not enter, it would defile the house. Several others ran to the stable and brought our horses; and as we did not immediately take the halters, they threw them, and let the horses loose. But the animals did not seem at all in sympathy with our persecutors, remaining quiet in the midst of the rabble while we made ready to go. The crowd cried out to us: "Away! away with you from our village." We said to them: "The Jews beat Christ and his Apostles in the same way. We are unworthy of such honor, and we are not only willing to suffer, but to die even for the sake of Christ. May God have mercy upon you." More stones were thrown at us as we started, but we left without further harm, rejoicing that we were counted worthy to suffer shame for His name, who loved us and laid down his life for us. We rode an hour and a half in the darkness, over a very bad road, in some places being obliged to get off and feel out our way with a cane.

Conduct of Officials.

At length we reached Palu, and went directly to the house of the Moodir's vakeel (deputy). The Moodir himself, having been recently appointed, had not yet come to the city. We represented the case to the vakeel and showed our wounds. Mr. Dunmore's face was well nigh covered with blood, he having received a severe blow on his nose, which had caused the blood to run profusely. Hohannes' arm was badly swollen. The blow from the cane had made a gash in my forehead, an inch long; while the swelling covered a space three inches long by one and a half broad. The vakeel was very kind to us, had water brought for us to wash, sent us a nice supper, and insisted on our occupying his guest's room. Nice, clean beds were brought, and after prayer we laid us down and slept sweetly till morning. The vakeel came at an early hour, had breakfast brought, and ate with us. He afterwards sent several cavasses to bring the men from Hoshmat. Hohannes accompanied them and made a list of thirty persons who were engaged in the assault upon us. Twenty-three of these were brought and put in prison, and after two or three days a few more were brought. We recognized some of them, pointed them out to the vakeel, and left him to inflict such punishment on them as he thought best.

The ringleader in this affair, it is stated, murdered his own father a few years since. The missionaries were beset with entreaties that they would suffer the men to be let off without punishment, which they thought it not wise or safe to do; but when they had been in prison four days, the Moodir arrived and at once released them. On returning to Kharpoot the brethren made a statement of the case to the Pasha, who appeared friendly and had sent cavasses to arrest the guilty individuals.

The Work at Palu.

On account of this Hoshmat affair, we were detained some days in Palu, and had a good opportunity to observe what progress the work has made there. We have two helpers in the place, who preach the truth in the midst of violent opposition. One of them, the teacher of the school, was turned out of doors by his parents when he first embraced the truth. An Armenian said to one of the

Protestants: "If those Hoshmat men are punished, very well; if they are not punished, we will burn your house over your head." Nothing but fear of punishment restrains them from a war of extermination against the Protestants. The few there who have become enlightened do not dare, as yet, to declare openly that they are Protestants; but still, they are known and regarded as such. Of these there are seven men who are heads of families. With such a beginning to encourage our helpers, and with the truth, though bitterly opposed, still gaining ground, we cannot but hope for a great and good work in Palu. While we were there, an interesting fact was told us concerning a teacher in a village near the large town of Geghi, twelve hours north-east from the city. He formerly went to Constantinople, where he became enlightened and it would seem truly converted. He speaks the truth boldly to his fellow-villagers, and also at Geghi. He goes with the rest to the old church, but observes none of their forms. After the usual services are over, he remains, with thirty others, and prays silently from twenty minutes to half an hour. They also hold meetings for reading the Bible and prayer. Beside these thirty men in the village, there are twenty more in the town who have been enlightened through the efforts of this teacher. Some of the Protestants of Palu have been to see him,—one of them indeed was first enlightened by him,—and they now correspond with each other concerning the way of salvation which they have found in the word of God. We are all of opinion that Palu should be occupied as soon as possible, as a missionary station. With one more missionary family sent to this region, we could occupy both Palu and Kharpoot. Thus occupied, Palu would be as important a missionary centre as is this place.

Extent of the Kharpoot Field.

As regards the whole of this great field, I had no idea of its magnitude and importance before I came; and even now I feel unable to give an adequate idea of it. I used to regard the story about there being over three hundred villages on this plain and the mountains around, as an Oriental fiction; but there are nearly, if not quite that number. Within twenty miles of Kharpoot there are eighty villages, of which we have certain knowledge, most of them having been visited during the past four months. From the window by which I am writing, I see eighteen villages, on the plain below; while fourteen more, within the same distance, are hidden by the hills; and of this number we are able to supply only three with regular preaching. There is not one of these, or of the other villages mentioned, in which we could not commence missionary work immediately had we the men and means. Will not the churches send us at least the money; and pray the Lord of the harvest, that he will send forth laborers into his harvest?

In the second letter, Mr. Allen first reports some encouraging facts respecting

Haboosi and the Helper there.

Our native helper Bedros has recently come from Haboosi, where he has been laboring during the winter, and has cheered our hearts by his account of the hopeful state of things in that place. Formerly much opposition to the truth existed there. One native helper was driven from the village; not long since a man was cruelly beaten for his adherence to the truth; and Bedros has often been insulted, his Bible wet with water, or snatched from him and thrown into the mud. He now reports that, of late, a remarkable change has come over the people. He meets with no opposition, but is kindly received and listened to with attention by all. From eight to fifteen come to the chapel every evening to talk about the way of salvation, while in the street he occasionally addresses from sixty to one hundred. He thinks

the Holy Spirit is evidently at work on the hearts of the people. God grant it may be even so. We hail with joy this sign of promise, as a harbinger of good to the multitude of benighted villages in this vast field.

This brother has practiced self-denial, and manifests a spirit of entire consecration to his work. While in Haboosi, his only dwelling place during the long, severe winter, has been a large, cold room; and he has made frequent visits to neighboring villages, through snow and mud, often wet to the knees, and his feet aching from cold. Yet he does not complain, but counts it all joy that he is permitted to labor in the cause of Christ.

Some instances are mentioned in which he was insulted, abused, and driven away from villages, while he rendered only good for evil; and one case in which, at Ailaski, a Turkish village, twenty Turks listened attentively to the gospel as read by him, discussed with him, at great length, the first chapter of John, and invited him to go to their mosque, and read and preach at the door, which he thought it not best to do.

Since he came to the city, he found in the street the mouth-piece of a Turkish pipe, worth some thirty dollars—nearly as much as he receives for three months' labor; but instead of keeping it, he sent a crier about the market, and thus soon found the owner, and delivered to him his lost property. The Turk was amazed, for, said he, "I never expected to see it again. Had a Turk or Armenian found it, they would certainly have kept it, but this Protestant has returned it. This is indeed a wonderful thing."

A Petition from Geghi.

The incident next mentioned will be noticed as one of peculiar interest. The place from which the two men and the letter came, as it was called by them *Kassabah*, was at first supposed to be a town which no missionary or helper had ever visited; but Mr. Allen afterwards learned that Kassabah was but another name for Geghi, the place mentioned in his letter of March 19; and which was visited by Mr. Peabody many years ago.

This week two men have come to us from Geghi, a village five days' journey in the direction of Erzroom. The place contains two hundred houses. Eighty of these, they say, are enlightened, and twelve are openly known as Protestant. The work began there twelve years ago, through the efforts of a son of one of our chief men. This young man seems to have been enlightened by his visits to Erzroom, and by the books he obtained and took home. For his adherence to the truth, he was persecuted by his brothers, and finally turned out of his father's house; but he has remained steadfast, and by his example and teaching has convinced a large number of the truth. He has before written to us, but probably the letters were lost. Now he sends another letter, with two men to bring it and urge their request, which is, that one of us will go to their place and form a church. They say they have no need of a helper, the young man referred to being able to preach and teach, but only wish a missionary to come for a short time, to see who among them are worthy, and receive them into the church of Christ. The following is a translation of the letter.

"Adorned with prudence, protector and inspector, excellent Reverend: Be it known to you, that I have sent two letters to you, but we have no answer. Of a long time the brethren of this place have waited your coming. At this time, one brother Haritune has come from your way. Again we beseech you that when you receive this epistle you will come to us without doubting, remain not long. If many labors hinder you not, come to our place without delaying your journey. We have hope in Christ that many men here will receive his gospel. If you come not, left without a shepherd, the sheep will all be scattered, the prey of wolves. As Christ has said: 'The harvest truly is plenteous, but the laborers are few.' The people here constantly desire that laborers may come to gather his harvest. At the time of your coming, bring the holy books for the brethren to read.

Bring one Turkish Bible, in the Arabic character, and also other useful books. All the brethren send greeting to the brethren at Kharpoot. I have written in haste, forgive my manner of writing. Farewell. May the Lord be with you, beloved. Jacob, Son of Hanum.

"*March* 10. *Kassabah.*"

The brethren hope soon to be able to make a visit to that interesting place, which is 90 miles from Kharpoot.

YOZGAT.

LETTER FROM MR. BALL, APRIL 9, 1858.

Mr. Ball still writes from Cesarea, not having been able as yet to remove to Yozgat, to which station he was appointed by the mission sometime since. Anticipating the absence of Mr. Farnsworth from Cesarea, to attend the annual meeting of the Southern Armenian mission, he thought it best to visit what is to be his field before this absence should occur; and accordingly started, about the middle of February, taking one man with him as an assistant, for a long journey in the winter; expecting some discomfort if not suffering. But though there was much snow the cold was not severe, except for a single day, during the seventeen days of the journey; and on their return, the snow was gone, and in most places the roads were dry.

The Field and the People.

Mr. Ball makes the following statements respecting the people in that section of the country.

My field is about 150 miles long, and of nearly the same width. In it are found Turks and Turkomans, Kuzzelbashes and Haji Bek Tashes, Koords, Greeks, Armenians, Catholics, Jews, and Gypsies. Yet with all this mingling of races there is no confusion of tongues. All know Turkish, and with the exception of a little Koordish and Armenian, it is the only language spoken.

With most of these races you are already familiar. The Gypsies have fixed habitations, but are an oppressed and despised race, some of them moslems and some Armenians. The Haji Bek Tashes are a moslem sect, of comparatively recent origin, who bear the name of their founder. They are sometimes confounded with the Kuzzelbashes, but are altogether a different race and people. I have not yet learned that they celebrate any Christian rites, or that there is really a Christian element in their belief. Like the Janizaries, they are said to be of Christian origin, and like them were rapidly acquiring power. When the Janizaries fell, they were led to submission lest they should share the same fate. Their hatred of the Turk is as great as that of the Christian, and yet they accept Mohammed as their prophet. I spent a night at one of their villages and had some conversation with a sheik. He repeated many traditions respecting the creation and the fall, but none of them came directly from the Bible. They are firm believers in the transmigration of souls. The sheik said, if the soul of man at death entered a beast it was hell, if it became human again, it was heaven. They do not believe in a resurrection or a future judgment. Man's accountability ends at death. The sheik declared his belief in a trinity,—not Father, Son, and Holy Ghost, but God, Christ, and Mohammed. God appeared to the Christian in Christ and to the moslem in Mohammed, but both are one. I have heard similar expressions from others, and judge that it is a common belief of the sect.

I was much impressed with the marked distinction of the races. Between Yozgat and Marsovan I stopped at a village the appearance of whose inhabitants puzzled me much. They were very tall and slender, having little or no resemblance to the Turks. They had no mosque, did not say their prayers, and had not their names been Turkish I should not have called them moslems. On inquiry I learned that they were originally Greeks. Formerly there was a large Greek town near, which was destroyed by the Turks. A few of the inhabitants escaping the sword, became nominally moslems, remained near their former home, and have retained for cen-

turies their nationality, to a marked degree.

At Marsovan, now regarded as connected with the Yozgat station, Mr. Ball saw much to encourage him, though he was there but a few days. The helper "is doing a good work," and former contentions among the brethren have almost ceased. The congregation on the Sabbath was at least 150. The Lord's supper was administered to the little church of eight members, and there are eight or ten others who appeared to give evidence of piety. "There is marked improvement in the community respecting wine drinking." The school teacher, on account of a reduction of his wages, had recently gone back to the Armenians; but none had followed his example, his defection was scarcely felt, and a young man of the Protestant community had been engaged to take his place. A good native pastor is needed for that church.

At Yozgat, Mr. Ball spent twenty days. The brethren there, he says, "have increased in strength and grown in grace, though few additions have been made to their number." Some persecution has been excited by the Armenians, and about half the boys have been taken from the school. A book stall is kept by the helper, and books sell well. Mr. Ball succeeded in renting a small house, but no place for a chapel has yet been procured. In going and returning he passed through twelve Armenian villages, of which he says: "What I saw greatly rejoiced my heart. The truth is spreading, and though there are many opposers, many are friendly, and freely admit that we are right."

CESAREA.

LETTER FROM MR. FARNSWORTH, FEBRUARY 26, 1858.

THOUGH but a few weeks had elapsed since a report of the work in Cesarea was forwarded, events of so much interest had occurred, that Mr. Farnsworth says, "we feel constrained to write again." The want of more means, that the work might be prosecuted with proper efficiency in that great field, had been made more and more evident. One interesting case, "showing the need of enlarging rather than contracting operations," had just come to the knowledge of the brethren, and is first presented.

Promise at Nigda.

Some weeks ago our colporter started for a visit to Everek; but finding it dangerous to pursue his course through the deep snows and alone, he bore off farther from the mountain, to Karrahissan and Nigda. The latter is a large, beautiful town, but the people are mainly Greeks. Some years ago there seemed to be among them quite an interest in the truth, but, as in most cases among that race, the apparent promise proved fallacious. Now, however, there does appear to be a good work in progress among the Armenians. Our colporter found four men whom he regarded as Protestants. They have many of our books, are reading them with much interest, and were delighted to see the colporter. One of them welcomed him to his house with joy. How these men will endure, when persecution arises because of the word, we do not know; but now they appear well, and by their books and conversation they are doing much for the spread of the truth in that place.

An Enlightened School-Teacher.

The case of most interest is that of a school-teacher. He is a young man, who spent a year or two in the monastery near this place, and there learned, from enlightened monks, something of the errors of the Armenian church. For some years he had the charge of the only Armenian school in Nigda. The study of the Scriptures, and of various other books that have fallen into his hands, has enabled him to see the darkness and errors of the people. In his office as teacher, he has felt constrained to do what he could to enlighten them, and in pursuance of this object, he has taken the catechism, prepared by our missionaries, and in use among Protestants generally throughout this mission field, as the basis of much of his instruction. But how could he do this without incurring the displeasure of his employers? Every body who might see the book, would know at once that it was Protestant. To avoid all trouble, he took the catechism and wrote it out, word for word, questions and answers, that it

might appear as if all was the result of his own study. For some months he has been teaching this catechism to the Armenian children of Nigda. Our colporter questioned some of them, and found that they answered like the children who have been educated in our own day and Sabbath schools. May we not hope that this truth will not all be lost, but will yet spring up and bear fruit to the glory of God?

Fuller Instruction Needed.

But the work in Nidga cannot long go on in this way. The seed sown must be watched and watered. The brethren now there need more perfect instruction. Nigda should be made, at some early day, an out-station, and supplied with an efficient preacher; who should make it the centre of operations, while looking after other villages in the neighborhood.

But while this new field is opening, and we wish to occupy it, we are pained to see that there is a great decrease of funds, indicating that our Christian friends will not sustain us. Can it be, that we are not to be allowed to proceed?—that we are even to be compelled to *contract* our operations?—that we must dismiss men already at work, and say to perishing souls, 'We cannot spare the means to give you the bread of life?' I trust that the Lord, and the friends of his cause, will not suffer it so to be.

A Vartabed become Protestant. — Excitement.

A great excitement has been caused, and we hope a salutary impulse given to our work, by a vartabed who has lately declared himself a Protestant. This man, vartabed Tavit, (monk David,) is about thirty-six years old, well known and much respected in all this region. He was a boy connected with the monastery of John the Baptist, near this city, when, nineteen years ago, Hohannes and Bogos Physica were banished from Constantinople to this monastery, for their Protestantism. When, in 1845, priest Vertannes was banished to the same place for the same reason, (love to Christ,) Tavit was a monk in the monastery, and says he enjoyed his society and his prayers very much. If he has indeed now come to a knowledge of the truth, it may be regarded as in part, at least, the reward of the prayers and the example of those persecuted brethren, who were sent here that the Protestant heresy might not spread. How wonderfully does God make the wrath of man to praise him! About two months ago Tavit wrote to one of our Protestant brethren, declaring his interest in the truth and requesting him to name some Protestant house where he could stop when he should come to the city. Said he: "Now is the acepted time, and I hope henceforth to obey the truth."

Though we had many fears as to the motives which had induced the man to write this letter, the person to whom it was addressed wrote in reply, inviting the vartabed to his house. Accordingly he came on the 10th of February, and up to the present time has appeared well.

Influence of his Change.

What permanent effect will follow this accession of course we cannot yet tell. The present effect, however, is very decided, and the impulse given to the reformation in this place seems to be a hopeful one. This vartabed has been regarded as an upright and intelligent man, and if he has left the Armenian church the inference is, that there must be some good reason. Some have said to him: "Wherever you are, there are we," though they know nothing of the truth. People are flocking into our chapel as never before. The second Sabbath in February was a noted feast-day of the Armenian church, (carnival,) and we expected but a small audience; but considerably more than two hundred were present, and at all our meetings from that time to the present, the attend-

ance has been large. Last Sabbath, at a low estimate, it was four hundred. Good attention was given to the preached word, and considerably more than two hundred were in the Sabbath school. Last Wednesday we gave the vartabed an opportunity to state the reasons for his course. No public notice was given for fear that there would be a crowd; the weather was unfavorable; and we hoped no more would be present than could be well accommodated. But we were disappointed. Not only was the chapel crowded to its utmost capacity, but large numbers stood about the door and windows; and many went away, as they were entirely unable to hear. There were in the house nearly or quite six hundred. No disturbance occurred, but all seemed respectful and desirous to hear. For an hour the vartabed talked to them, touching severely, it is true, upon many of the errors of the church, but yet doing it in such a manner, that so far as I have learned, not an individual was offended.

Efforts to win him Back.

We have been expecting that some persecution would arise against this man, to compel him to return if possible, or if not, at least to frighten such as are disposed to follow him. As yet, however, only mild means have been used. Many Armenians have called on him, and their conversation is universally courteous and of a religious character. None venture to reprobate his course. They do not seem to question that to be a Protestant is a good thing. The worst that any body does, is to malign his motives.

The superior has written from the monastery, saying that "he weeps night and day since he heard that Tavit had gone over to the Protestants." "By all means," he says, "persuade him to return. Whatever grievance he may have suffered shall be redressed. He shall have new and greater honors, just what he may choose, if he will only come back." One of the monks has sent him a letter in much the same strain. He speaks of the great joy they had when they heard that he was about to join the monastery, and refers to the joy they anticipated in celebrating carnival with him, and then says: "Instead of a carnival we had a day of mourning like that in memory of the crucifixion of Christ; for on that morning the news of your going over to the Protestants reached us." He proceeds to urge him to return, assures him that if he has any complaints the superior is ready to redress them, and tells him not to doubt that if he can, in returning, bring a few of the Protestants with him, he "will be a second Paul."

His Reply to a Letter.

To this letter the vartabed replied, in a firm, yet kind and affectionate manner. He repelled the charge that he was becoming a Protestant because of any trouble. As to worldly matters, he said he had nothing to complain of. "I came for the truth. Of old I know the customs of our monastery. Besides, I have been to Sis, to Jerusalem, and to Constantinople. I looked to see whether I could discover any light; whether there were any that were caring for the good of the nation; and I found that all were full of worldly cares. Wherever I have been I have tried to do something for my nation, but I found that it amounted to nothing. I found that I was destroying both my soul and my body, and that this destruction was everlasting. Think of it, my brethren,—what does it profit, that, deserting the world, we withdraw into the corner of a monastery? What is it to us, and what to our nation, but evil only! Evil to the nation, because of the burden and the great expense; evil to ourselves, from our envious feelings and our own evil examples. Have you forgotten how that, last year, we talked about these things from day till midnight?" He then goes on to speak of the fact that men will slander and abuse him; but he says, "We had to endure

all this before, so much so that our ears had become hardened to it. Formerly it was in vain that we endured it; now, when I am slandered, I shall rejoice. I shall reckon it according to the glorious promise of Christ: 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.'" He closes his letter with urging his brethren not to be ashamed of Christ, quoting Mat. x. 32, 33, and entreating them to seek light with an honest heart, from the word of God.

Doubts—The Case interesting.

I would be glad to quote farther from these letters, now lying before me, but it would make this communication too long. We have by no means unbounded confidence in this vartabed; we do not forget the hypocrisy of which the priesthood of the Armenians has so often been found capable; but for the present he appears well. We suspect that the truth has affected his understanding much more than his heart; yet he is capable of doing much good in all this region.

This case is peculiarly interesting in this respect, that it may be regarded as the result of the rage of our enemies, years ago, when they were trying to extirpate this Protestant heresy. Had they not banished some of our brethren to the monastery of John the Baptist, this monk might never have become an inquirer after the truth. The great excitement caused by his course is interesting, as showing how thoroughly prepared are the people for a great reformation. We look for persecution; indeed we need it. Should it not come, there can be hardly a doubt that there will be too *rapid* growth. But whether persecution comes or not, we need the prayers of our brethren and sisters, perhaps more than at any previous time in the history of this station. May we be remembered, constantly, before Him who giveth the increase.

Later Intelligence.

In a postscript, dated March 18, Mr. Farnsworth adds:

I have kept this letter back to the present time, that I might see what course our enemies would pursue. The opposition that we were anticipating came very soon. Nearly four weeks ago, the only priest of any considerable influence began to preach against Protestants in general, and against vartabed Tavit in particular. He has entertained the people, on several occasions, for an hour at a time, with abuse of the Protestants, and promises to continue the series of discourses. The effect has not been great. A few persons have been induced to take their children from our school—seven in all—and fewer strangers attend our meetings than were attending four weeks ago. Probably the effect will be, in the end, to make the school more popular than ever before, and more thoroughly to enlighten many people. As to our audience, usually there are nearly fifty strangers present on the Sabbath,—Armenians, Greeks and Turks.

Vartabed Tavit is, on the whole, growing in our esteem. We see some things that we do not like, but we remember that he has been but very imperfectly instructed. You will be surprised to learn that he is already *married*. The sacredness of the marriage relation is but very imperfectly understood, even by the most enlightened of this people; and so far as there is any fault in this haste, it rests with some of our Protestant brethren rather than with the vartabed.

How impotent are the efforts of the priests, may be inferred from the fact, that an Armenian of good family has given his daughter in marriage to the vartabed, despite all that the priests and the more fanatical Armenians could do to prevent it. As might be inferred, this Armenian is an enlightened man.

We have long known him as one whose convictions are with us. He and his son have now, for several Sabbaths, attended our meetings; and probably they, as well as the daughter, may be considered from this time forth as Protestants. And not this man only, but several others who were wavering a few weeks ago, now seem determined to be bold for the truth.

BAGHCHEJUK.

LETTERS FROM MR. J. W. PARSONS, MARCH 22, AND APRIL 24, 1858.

MR. PARSONS presents, in the first of these letters, a general view of the state of things in various portions of the extended field under his charge.

Adabazar and the Vicinity.

The colporter of Adabazar, in the earlier part of winter, visited the villages which have that place for a centre. A little company of enlightened persons at Talmuk welcomed him. At Elmahu, the blind woman, the eyes of whose mind the Lord has opened, received him with great joy; and a few persons, convinced of the truth, and to some extent confessing it, gathered around him and for three or four days enjoyed his instructions. At Hascal he found the persecuting power active. The few Protestants find it difficult to show themselves as such. The Turk of whom I have written before, who is still in heart very friendly, and loves to join with a Christian brother in prayer *if in secret*, had been silenced and put upon his guard, by his neighbors threatening to report him to the government as a renegade. After a few days the colporter was ordered by the rulers of the village to leave.

As one indication of progress at Adabazar, I may mention that the native brethren have enlarged the capacity of their place of worship, so as to seat fifty additional persons. The expense they bore themselves. Toward the support of their own institutions, they have increased their subscriptions from 100 to 140 piasters a month.

Koordbeleng and Arslenbeg.

One of the brethren from Baghchejuk has spent some time in Koordbeleng, meeting with no opposition. Many come to him, and the work is growing. At Arslenbeg also he found an open door. A leading man, who had affirmed that *while he lived* Protestantism should not gain an entrance there, is among the most forward. Having received a letter, written in the name of some twenty persons, and afterward a delegation, requesting a preacher, I sent the Baghchejuk preacher to see what it amounted to. Three weeks ago, on the Sabbath, he had an audience of thirty persons, and interviews with about eighty in all. We promised to supply them regularly with a preacher on condition of their finding a place, but a single blast from the enemy has scattered to the four winds all these favorable indications.

Ovajuk and its Women — Improvement.

Our deacon, who with his pious wife, spent the winter months in Ovajuk, has returned to his farm. I regret that his health is not sufficient for continued labor as a native helper. He reports decided advances toward a favorable change in that village. It has been ever noted for its females, who without an exception, it is said, are given to blasphemy and drunkenness. Their infants, male and female, are fed with wine at the same time that they are drawing milk from their mothers' breasts; and their first words are vile and blasphemous. You will remember the treatment my colporters received from the hands of these viragos. The suit for the recovery of 1,500 piasters, the value of books which they tore in pieces and scattered in the streets, is still pending. When our deacon went there, the rulers proposed to pay the 1,500 piasters on condition that he would return. The proposal was not accepted. The deacon,

with his family, was received into the family of one of the Protestants, and from the little circle of friends he gradually worked his way to wider circles of the indifferent and hostile. He gathered a few children into a school, and was instrumental of starting what promises to be a temperance reform, and of doing, I doubt not, a great deal of good. When he came away, it was apparently with the sincere regret of all. The rulers of the place, whose daughters his wife and himself had instructed in reading, offered him a house and garden, to induce him to take up his permanent residence there.

Progress at Billejik—Nice.

From Billejik I have encouraging reports. Baron Abraham commenced labor there, as preacher, the first of this year. The congregation is increasing. Three persons, he thinks, give good evidence of being truly converted. One of the church members, doing business in Yenishek, "one day" distant from Billejik, writes that there is a favorable movement there, which has its date from our visit, last autumn. At a Greek village, two hours from Billejik, are several enlightened persons, who have come in frequently to attend public worship, and have made Baron Abraham promise to come occasionally to the village to preach, on the Sabbath.

So soon as the roads are passable, I intend to send a man to the district of Nice, provided I can find one to send. If I find no one more suitable, I shall take one of our church members from his coal-pit, or from his spade, to go into that open field with the word of life, the calls for which, from that direction, are continually in my ear.

Baghchejuk — Vartabeds — Protestant Meetings.

Our anticipations and desires respecting the growth of the work in Baghchejuk, have not been realized. The adversaries have been waging war against the friends of the truth. Few new persons have joined the evangelical circle. One left for a season, but returned again. Yet, through these circumstances, and by the grace of Christ the Lord, the growth of the church downward, in the heart, I trust has been advanced. For two years there has been constant changing of vartabeds in this place. It has been difficult to find one able to please the two parties into which the old church has been divided. To gain the evangelically inclined, an evangelically inclined vartabed was sent. He excited the fears of the other party, who complained, that under his administration the number of those going over to the Protestants was increasing. And he did not succeed, as it was hoped he would, in gaining back some who had gone over. Then followed a stern preacher of the merits of the saints and relics, maintaining the divine purity of the church. Before him the evangelical party fled, with their faces towards the Protestants. Finally one was found able to suit the leading men of both parties. Uniting and marshaling both the opposing forces, he led them to battle. The conflict has not ended; and the season for spring-work has somewhat diminished its din, by separating the disputants, calling them away to the fields, gardens, and coal-pits.

The Protestants have had, in addition to public Sabbath services, one prayer meeting, (aside from the church prayer meeting;) one lecture; one evening meeting for the examination of such subjects as, baptism, the qualifications for admission to the church, and those passages of Scripture which involve the doctrines, or illustrate the practice, of the apostolic churches; one for improvement in singing; and one for disputation with the old church, on such subjects as, the intercession of the saints, auricular confession, the priesthood and sacrifice, worship of images, &c. The average number of hearers on the Sabbath was not far from one hundred and fifteen for the winter months.

In a second letter, dated April 24, Mr. Parsons mentions various matters of interest, some of a pleasant and some of an unpleasant character.

Cases of Persecution—Interest at Geiveh.

Since I wrote you last, a violent persecution has broken out in the little village near Adabazar, on the Sakarius, occasioned by the "coming out" of two young men, who have for a long time been convinced of the truth. One night a company of fellows from Adabazar proceeded to the village, broke open the house of one of the new Protestants, and ruthlessly seized his wife and hurried her off to the house of her father, who lives in the city. Ordinary acts of religious persecution have followed, but the young men remain firm. This accession to their number is a source of great joy to the little company of believers in that village. In Tamluk we have the same indications that the truth is making progress, viz., two or three persons are persecuted for their adherence to it. But my heart is pained when I think of Hascal, and the fact that I have no suitable person to send there, to stand by those who are persecuted, and to guide and lead them on in the Christian life. Yet I firmly believe the Lord will provide, and in every respect opportunely.

My man at Geiveh finds an open door, and labors with faithfulness. He meets with persons from a score of villages who come there for purposes of trade, and has sold many Bibles and New Testaments. Among the persons in whom he is particularly interested, are those from Angora, (who confirm the testimony of our Amoojah, who spent a month there, last summer, that there is a very great desire for the Scriptures among all classes in that city,) and the Bulgarians. I am sorry to say that there are no more Bulgarian New Testaments now in the market to supply our exhausted stock.

New Efforts to regain the Protestants.

In Baghchejuk a society has been recently formed by the old Armenians, the object of which is to cultivate a love of their nation, and to prevent secession from the old church. It is called the "Baghchejuk Library Association." Its members pay a small sum weekly, which is to be expended for such papers and books as the Patriarch approves. No Protestants are admitted. A committee of thirteen manage its affairs, and are to do in a special manner, what all are to do according to their ability, viz: draw away from the Protestants such as can be drawn away, and prevent further addition to the Protestant community.

A young man was drawn away, and loud were the acclamations of joy. He was honored with a seat in the committee of thirteen, and for a time was active in seeking to destroy that which he had been building. But he had no peace of mind till he repented and returned. Then he was stripped of his honors, and loaded with reproaches and curses. The vartabed, who but a few Sabbaths before had called the attention of the people to him, as a young man worthy of their confidence and patronage, had to take back what he had said, and denounce him as worse than a heathen. Another, being in a cold state of mind, was led away, but when he was on the turning point, a brother, a member of the church, took him in hand. One long night, till the morning watch, he labored and prayed with him, and conquered. Grace triumphed.

The enemies have been watching, and laying in wait for the weak and disaffected. One of our oldest men, having some misunderstanding with some of his brethren, was made to believe that all were his enemies, and was for a while entirely alienated and absented himself from public worship. In company with the native preacher I sought an interview with him. He afterwards said that our faces were not those of enemies, but as the faces of angels; and since then he has regularly attended meeting.

Nicomedia.

The church in Nicomedia is yet a mystery to me. They are generally in a divided state and a quarreling mood, but any special effort brings them together. With great humility and solemnity they renew their covenant, but the special effort over, they fall, and split to pieces again, and go, as before, to biting and devouring one another. At the last communion, when four new members were received, about one fourth, or perhaps a greater proportion of the male members were in an alienated state, aggrieved or aggrieving; and refused to partake of the sacrament.

CONSTANTINOPLE.

LETTER FROM MR. PEABODY, MAY 10, 1858.

Most of this letter, like the one from Mr. Peabody in the Herald for June, has reference to that portion of the field formerly under his special supervision—the region round about Erzroom; respecting which he communicates intelligence of much interest. He first refers to a letter he had recently received from pastor Simon, of Khanoos, who writes, he says, to the following effect.

Persecution at Marash.

A short time since, a young man arrived from Moosh, bringing intelligence that the circumstance of a box of Bibles reaching Moosh was deemed one of sufficient importance to call the bishop thither from the monastery of John the Baptist, to try the effect of anathemas and excommunications upon those who had purchased our books and had intercourse with our bookseller. To such an extent did he carry his violence towards an enlightened priest—cursing him and taking from him his sacerdotal robe—and also against several like-minded laymen—casting them out of the church and making every effort to cut them off from all sympathy with their fellow citizens, and to close up every channel of communication with them—that the people would not endure it, but took a stand against the bishop. This unexpected opposition led him to deal more leniently; and he speedily restored to the priest his sacred robe, and modified his conduct towards the other enlightened men.

The priest is not allowed to absent himself from church; but he goes there by day, like an ox to the slaughter, and by night resorts to the bookstore, for books and religious intercourse. The laymen also, who are under the ban, do the same thing. This outrage of the bishop has not prevented others from purchasing books.

Call for Testaments and Preaching.

The Protestants of the village of Haradavoor, near Moosh, write for a hundred New Testaments. One of their number has boldly been to Khanoos, to obtain some to sell in the province of Sasone. They have also sent a petition to pastor Simon, in which they entreat, most earnestly, that he will come and preach to them again; but his church and people are very reluctant to part with him. However, after hearing the petition, they gave their partial consent; at the same time writing me a letter in which they beg that another preacher may be sent, either for them or for Moosh. They say, "One man cannot supply both places; you know we are weak; we beseech you not to forget this little church."

In the village of Haramig, near Chevermeh, pastor Simon's village, the persecution was so severe that all the Protestants returned to the old church, except the blind potter and one other whom I have formerly mentioned; but last Sabbath, writes pastor Simon, they came to our meeting and took an open stand on the side of truth. They say it is better to suffer trouble than to endure every day the stings of conscience. In Chevermeh four men have recently become Protestants, though the bishop of Erzroom continues to employ the most

cunning stratagems to prevent the progress of the work there.

A Young Man from a Monastery.

The bearer of the letter from which these facts were taken, is a young man formerly connected with the monastery of John the Baptist. For some time previous to leaving it he had been studying the gospel, and as he obtained light he began to diffuse it, in that place of darkness, until he excited the suspicions of the bishop, when he fled to Khanoos. There he became an open Protestant, and for a time was teacher of our school. Though well versed in those branches of knowledge taught in monasteries, he was desirous to obtain such qualifications as would render him useful to the cause of Christ. Having made his wishes known here, he was permitted to come to Constantinople, for the purpose of entering the Bebek seminary on trial, provided he should come at his own expense. He is a native of Erivan, Russia, and was anxious to visit his father; but upon arriving at Erzroom, he ascertained that measures were about to be taken to banish him to Russia, and so he hastened forward to this place, with all possible dispatch.

Geghi.

Mr. Peabody next refers to Geghi, the place which is mentioned with so much interest in the letters from Mr. Allen, of Kharpoot, in this number of the Herald. Mr. Peabody had had more previous acquaintance with the place and with persons there, than Mr. Allen. He writes:

We have, recently, very encouraging accounts from Geghi. This place, formerly so hopeful a field, has for several years been under a cloud. Drained by the war, and again subject to the wolfish incursions of the Koords, who have since the war asserted their clannish independence, we had almost yielded to the persuasion that the seed sown there, in times past, had hopelessly lost its vitality. But God has been faithful to his promise: "My word shall not return unto me void."

A few days ago, the converted vartabed from Geghi, who is now here, came to us with great joy, to communicate a letter which he had just received from that place. His brother writes him that two of the most influential men of the Kassabah, (the chief town,) formerly enlightened, but who had yielded with the rest to the untoward influences around them, have recently taken a noble stand on the side of the gospel. Others have rallied about them, to such an extent that the whole town is regarded by the villages around as Protestant. The writer also says, the work is spreading among the villages.

Next to the Kassabah, the place of most prominence is Temerahn, a large village, the seat of the Bey. You will recollect that we once had a native helper there, who voluntarily resigned, feeling that he could not conform to our policy and therefore could not conscientiously receive any thing from us. He thought that by a partial, external conformity to the old church, he could do more good than by taking an open and active stand against it. He accordingly frequented the church regularly, taking a part in the service, but omitting those things which he regarded as wrong; and after the service was ended he would read and expound the word of God.

He has also held meetings at his own house, and has sometimes acted as teacher of the school. In this way it would seem that the truth has made much progress. Several years since he organized a temperance society, the effect of which has proved of great value. Most of those who joined, have adhered to the pledge. Among the few who had violated it, is the only remaining vartabed of the three once flourishing monasteries in that province.

At present there appears to be a strong feeling, both in that village and in the chief town, that the time has come for a Protestant organization, and hence the new movement. An urgent appeal is sent in this letter for assistance. Since

Erzroom has been deprived of a missionary, Protestants there are far removed from the voice of encouragement and the helping hand. Through another source we have just received intelligence that a deputation from Geghi has visited Kharpoot, to lay the case before the missionaries there and entreat their interposition. They earnestly request a missionary for that region, and a pastor to remain permanently with them. We hear of no persecution as yet. May the fear of the God of Jacob fall upon the region, restraining the hostility of the adversary.

The Field Calling for Cultivation.

Many of the views and principles of these Protestants are wrong, but under the guiding hand of a faithful and judicious missionary, these would be corrected. In the province are fifteen thousand Armenian souls, residing in thirty-one villages, some of which are large and not remote from each other. It is under the Pasha of Erzroom and joins that province, and would be easily visited by a missionary from that city. It is a wild, wooded and romantic region, among the mountains, and the present change of feeling among the people would doubtless render it a delightful resort for the missionary and his family during the summer months, as well as a fruitful missionary field.

And now, will Christians in America return a cold response to this call for help? Will they say: "Too much has already been expended on this field; we are weary of hearing of this people; let us turn our eyes to new and untried regions!"—No! If prudence should prevail let them rather say: "The seed sown here in times past, in much weakness and amid many dangers, watered with tears, and now springing up into the golden harvest, has cost too much to be trodden down by the wild beasts of the mountains!" Let some of our warm-hearted brethren in America, who have been newly baptized with the love of Christ, and filled with love to souls, respond to the appeal; and it shall no longer be said that Armenia Proper is without a missionary; that that great region, now so promising, has no one to whom the people can look as, under God, their spiritual helper and guide.

Constantinople — Mussulman Inquirers.

Turning, now, to his present field of labor, at the Capital, Mr. Peabody says:

There are some signs of promise here, though the hopes entertained when I last wrote you have not yet been realized. A gentle divine influence seems affecting the various classes, Turks, Jews and Protestants. The word of God is more sought for by the Mussulmans than it has been for a long time. Seventeen Bibles and portions of Scripture were sold to them, by our city colporter, during the month of April.

A Turkish woman came recently to purchase a book. A Turkish Effendi seeing her, inquired: "Why are you looking at those books? They are not ours, they belong to the infidels! What book do you wish?" Taking one to him she replied: "I want a book about Jesus Christ." "But you cannot read!" "No! but there are others who can." "Well," replied the Effendi, "that is the book you are seeking; it is about Jesus Christ." She immediately purchased it.

One of our Protestants, formerly of Moosh, has often had access to a pasha here, and has made known to him the gospel, to which his excellency has manifested a disposition to listen. A Mussulman in his service was often present and manifested much opposition. Last Sabbath this man requested the Protestant to conduct him to our chapel in Yeni Kapoo, and after the service he would not depart till he was furnished with a Bible.

LETTER FROM MR. BLISS, MAY 20, 1858.

Protestants of Broosa.

Messrs. Bliss and Pettibone had recently spent a few days at Broosa, and Mr. Bliss

writes to give some account of what they saw and learned respecting the work of God in that place, with which they were much gratified. The city has still the aspect of a place in ruins, hundreds of buildings remaining just as the earthquake left them four years ago, though some are being repaired. The Protestant chapel was one of the first repaired. Indeed, the work on this was commenced so early, that the Protestants were pronounced "impious fighters against God," and it was predicted that their work would surely be again overthrown. Mr. Bliss writes:

Earthquakes still continue at intervals, but the chapel yet stands uninjured, a conspicuous and very attractive object for the eye to rest upon, in the midst of surrounding ruins. It is a model building for its purpose, simple in its architecture, airy and commodious; and when filled, as on the Sabbath, with its congregation of intelligent and reverent worshipers, it presents a most pleasing sight. The Protestant community of Broosa is still small, but embraces some very sterling men. The church has been distinguished for the brotherly love which has prevailed in it. The pastor is a workman who needeth not to be ashamed, either of the sermons he preaches on the Sabbath, or of his abundant labors during the week. He is much beloved by his people, and evidently enjoys their highest confidence. He manifests the deepest interest in all their concerns, and is laboring to impart to this little community such principles, and train them to such habits as will, when the "small one" becomes "a strong nation," make them efficient laborers in His service whose name they bear.

In pecuniary matters, the last year, it is stated, has been a disastrous one to the Protestants at Broosa—the silk business, in which some of them were largely engaged, having been injuriously affected by the financial crises in Europe and America. Still the church is hoping ere long to take the position of self-support. At the monthly concert, Mr. Bliss communicated intelligence respecting the revival in America, in which the people were much interested.

Diffused Influence of Truth—Interesting Converts.

The leaven of divine truth has been very widely diffused in Broosa. We were told that there are, probably, very few houses among the Armenians there, in which a copy of the word of God would not be found; and that, when it came out in conversation with an Armenian that he had no Bible, he would almost always express his shame in making the confession, and his determination to obtain a copy immediately. Copies of the Scriptures circulated in former years, but which have lain long neglected, unread and perhaps despised, are now taken up and studied with interest.

One recent convert was pointed out to us, who was brought to the knowledge of the truth through the reading of a Bible which had been thus lying neglected, in his father's house, probably more than ten years. And not only has this young man begun to love the gospel of Christ himself, but he is doing all in his power to interest others in it. He is a weaver by trade, and his fellow workmen are Greeks. To these he preaches the truth, and finding difference of language a hinderance to his bringing the full force of God's word to bear upon them, he has, though an illiterate man, learned to read the Greek character, in order that, when he reasons with these Greeks, he may point out to them, and himself read to them, in their own version, (the Greco-Turkish,) those passages which he would have them consider.

Another interesting case mentioned, is that of a young Greek from Sughud, near Kutayah, whose former life is said to have been a counterpart of that of the prodigal son. Having become reckless, he attempted suicide, and was then led to reflection, and determined to enter upon "a religious life," i. e. a life of seclusion.

In his search for a "manual of devotion," he found his way to a Protestant bookstore in Kutayah. Here he was offered a copy of the New Testament, as the best manual of devotion extant. He

took it, but perceiving from the title page that it had issued from our press, he threw it down in a rage, declaring he wished no Protestant books. The bookseller gave him a soft answer, and advised him to go and read the copy of the gospel which he would find in his own church, and so dismissed him. His wrath, however, was not turned away till the next day, when, as in his attempt at suicide, sober thought seems to have followed the outbreak of passion, and brought him again to the bookstore, to ask for the book he had the day before refused. From that time, he has been a diligent student of the word of God. The copy which was given him, being the Greco-Turkish version, had not the references—those helps to the understanding of the Scriptures so highly valued by all inquirers here. To remedy this deficiency, he set himself to learn the Armenian character; studying it out laboriously, by himself, in an Armeno-Turkish reference Testament, till he was able to use that version.

Having learned this new alphabet, he put it to further use in opening a correspondence with the Protestant Armenians of Broosa. These brethren were not a little astonished by the curiously written and curiously spelled epistles that began to come to them, from some person of whom they knew nothing. Ere long, however, all was explained by his appearing among them to tell his story, and to ask to be instructed more fully in the way of the Lord. He is now residing at Broosa, working at his trade, (that of a tailor,) and attending diligently upon the preaching of the word and all the means of grace.

Feelings of Turks—Greeks of Demirdesh.

Other interesting statements were made to us, showing that a spirit of religious inquiry and discussion was very widely prevalent, principally indeed among the Armenians, but by no means confined to them. Turks not unfrequently are seen in the Protestant chapel. One learned man among these was overheard telling his companions of his having been there, and of the good doctrine he had heard. In another circle of Turks, when the fact was mentioned that some from their own number were becoming Protestants, the remark was elicited, and received the assent of all: "What then! there is no harm in becoming a Protestant." The idea evidently was, that to become a Protestant was a very different thing from becoming a picture-worshiping Armenian or Greek, and could not be regarded as becoming an infidel.

On our return from Broosa, we stopped two or three hours at Demirdesh, and had an interview with the Greek brethren there. I was struck with their intelligent appearance, and their expressions of deep interest in the truth. To them, also, the good news from a far country, respecting the American revival, was very acceptable. At present they are enjoying freedom from persecution, but greatly feel their need of some one to be a teacher to them and their children. They have no one now; but they do not, as they assured me, on this account, forsake the assembling of themselves together, as the manner of some is.

ADRIANOPLE.

LETTER FROM MR. MORSE, APRIL 23, 1858.

It was announced in the Herald for April last, that Mr. Morse had been designated to commence the work among the Bulgarians, and that when he wrote, in January, he was expecting soon to proceed to Adrianople, to make arrangements for his residence there. He was, however, prevented from going at the time designed by a severe and protracted storm, and then found it impracticable to go before the opening of Spring. He left Constantinople, March 22, spent one day at Rodosto, and reached Adrianople, March 26. In this letter he gives some account, first of his journey and of the city of Adrianople, and then of the state of things among the people as bearing upon the prospects of the work which he is commencing. It will be seen

that there is still much reason to "expect great things" if the church will "attempt great things" in European Turkey.

The City.

The distance from Rodosto to Adrianople is seventy-two miles. The first part of our way was over extensive table land, with a higher elevation on our left and a lower on our right; afterwards the surface was more undulating. There were but few trees; herds of sheep and cattle, attended by their shepherds, were seen roaming over the extensive plains: there was no lack of water, and the land seemed to be naturally of the richest kind, needing only the cultivation which Christianity brings to make it comparatively an earthly paradise. On the second day we saw the minarets of the royal mosque, three hours before reaching the city, which we entered at four o'clock.

The northern portion of the city, where Turks reside, is elevated, and slopes gradually to the south, where dwell, mingled together, Armenians, Bulgarians, Greeks and Jews. Beyond the city is a beautiful park of thousands of acres, covered with shade trees, through which winds the sluggish and yellow Tunga, which in the lower part of the city unites with the Maritza, a river about as large as the Connecticut. Around and in the city are extensive orchards of the mulberry tree, for raising silk, which it is estimated is produced here yearly to the amount of 250,000 lbs. Between the northern and southern parts of the city are the mosques, bazars, and places of business.

From 1366 to the taking of Constantinople, in 1453, Adrianople was the capital of the Turkish empire. Here, during the eventful winter of 1453, Mohammed II. forged those enormous cannon with which, in the following summer, he stormed with fire, smoke and brimstone, spoken of in Revelation, the Christian city of Constantine. Since that event Adrianople has often been the favorite residence of the Sultans, two of whom made it their seat of government. It is one hundred and forty miles a little north of west from Constantinople.

The city itself is supposed to contain 140,000 inhabitants, of whom 40,000 are said to be Turks; an estimate which by the residents here is supposed to be too large; and it is said that the number of Turks, not only in the city, but in all Roumelia, is gradually diminishing. If so, the important inquiry arises, whether, over this fair heritage, "Jesus shall reign," or the blighting despotism of the Greek and Catholic churches shall crush the souls and the bodies of the people.

Turkish Bigotry Yielding.

To give you a correct account of what has transpired since my last, I must speak of my observations among the Turks, the Bulgarians, and the other nationalities here. At my first attempt to come to Adrianople the few Turkish books which I had were taken from me at the custom house. I applied to Mr. Brown, our consular agent, and he went with me to the custom house, where they read to him the instructions they had received from the Porte, "not to allow any Turkish or Persian books upon religious subjects to pass." At the same time 2,000 copies of the Turkish Testament, sent by the British Bible Society to their agent, were detained. Mr. Brown carried the matter to the Porte, and application was also made to the English consul for the Testaments, and to our happy disappointment all the books were given up. This is an important fact, showing that when the Turks had taken a stand they gave way. This they did with the full knowledge that these books were designed for circulation among the Turkish-speaking people of Turkey, and, apparently, with the feeling expressed in the Turkish doctrine of predestination: If it is the will of God that the Bible prevail, "let the will of *Allah* be done."

Since my arrival I have been pleased to notice that, apparently, there is

much less general bigotry prevailing here than at the capital. Last year I was not allowed to enter the little mosque at Bebek, but here I have been permitted to enter freely the largest and finest mosques. This has been particularly true of the royal mosque Selim, which is said to be one of the finest Mohammedan structures. We were shown the whole building, by those who had charge of it, with the greatest politeness; and were invited to come again at the great festival of Ramazan. We could not but anticipate the time, when this splendid edifice, capable of enduring yet for centuries, and of accommodating twelve or fifteen thousand people, may become vocal with the praises of the Most High God.

Mohammedans reading the Scriptures.

The son of Mr. Schnell (an English resident) has a Turkish teacher. I asked him why he did not use the Turkish Testament for a reading book. He said he feared his teacher would not be pleased with it; but upon speaking to the teacher he found he already had a Testament which he was accustomed to read. Opposite our bookstore is the business place of three Mohammedan Persians, who have repeatedly taken special pains to salute us, and with them our helper has had a pleasant conversation upon the comparative merits of the Koran and the Bible. It is a significant fact, that our bookseller has a Turkish firman for the sale of books, and that he keeps openly upon the shelf Turkish Testaments, one of which he opens and places at the window in the most public manner, where it can be read by any who pass in the street. He has sold fifteen of these Testaments and thirty copies of the Psalms. The number is not so important as the principle.

Prospects among the Bulgarians.

In reference to the Bulgarians, every thing seems as encouraging as was anticipated. A circular has been sent to all the Protestant churches in Turkey, inviting them to contribute and pray for this work. I am informed that the proposition meets with general favor, and from several churches contributions have already been sent in. The little church at Rodosto, of fifteen members, has contributed five hundred piasters, (about twenty dollars,) which is more for them than thousands of dollars would be for some of the wealthy churches in England and America. The bookseller at Rodosto also informed me that he sometimes sold fifteen, twenty, twenty-five or thirty Bulgarian books at a time. These applications are probably from the interior villages. The teacher at Haskeuy, an interesting village, which Mr. Hamlin graphically described last year, has become interested, is doing what he can to circulate the truth, and a few weeks since sent for forty-five tracts to distribute among the people and scholars at his own expense. From another village a similar application has been made, for about the same number of tracts. A short time since a Bulgarian priest came into the bookstore with a Testament for which he had paid, second hand, eighteen piasters. The bookseller informed him that he could furnish him with a better copy for one third the price, upon which he immediately purchased three copies. It is known that copies which have been purchased for six piasters have afterwards been sold for twenty-eight. Last autumn Mr. Schnell sold at one of the Bulgarian fairs four hundred copies of the Testament, all that he had with him. The interesting state of things at Philippopolis, calling for the immediate occupation of that place, which, in reference to the Bulgarians, must be the great centre of operations, has already been communicated to you. Soon after my arrival, one of the brethren here, who it was thought would be a suitable person, and who speaks the Bulgarian language well, was employed as a colporter and sent to Kirk Kelisia, (forty churches,) a place of considerable size, thirty miles north-east

from Adrianople. I have not yet heard from him.

Other Nationalities.

In reference to other nationalities here, and our immediate work, we are permitted to speak encouragingly. Two months previous to our arrival, six or seven persons were accustomed to meet on the Sabbath and read the Scriptures. This number, in prospect of our coming, had been increased to sixteen or eighteen. The first Sabbath we were here we had twenty-two, and each Sabbath since there have been eight or ten new persons present; some of whom afterwards become regular attendants, others stay away for a Sabbath or two, and others come only to see and report; so that the most we have had at any one time has been thirty-two, which was last Sabbath. About eighty different persons, in all, have attended the services or called upon us. We are openly saluted in the streets, and as yet have been subjected to no marks of disrepect, though some of the brethren have been opposed by their friends. Sabbath before last, it is said, the Armenian priest preached in his church, that every person had a right to his own religious views, and that if persons became Protestants they should not be opposed. It is stated that half the Armenians here are so far enlightened as to know that salvation cannot be found in the ceremonies of their church, and many of them are balancing between infidelity, Catholicism, and Protestantism. Many however are reading the Scriptures, and my helper says he has never before found so much enlightenment among Armenians as he finds here. It is hoped many may be led to embrace the truth as it is in Jesus.

Greeks and Jews.

Several of the tried brethren here are Greeks, and of the ten who came for the first time Sabbath before last, six were Greeks. Two others came last Sabbath. It is stated by these persons, that there is an extensive feeling among the Greeks that something more is needed than they now have; and Mr. Schnell, the English resident here, says that unless the Sultan puts in execution (which it is impossible for him to do) his promise of giving a salary to the clergy and bishops, so as to prevent their oppressions of the people, there will be an extensive disaffection among the Greeks, and large numbers of them will embrace Protestantism, if it is before them so that they can choose it.

The despised Jews also, are not passed by by the great Head of the church. My helper has been called upon to visit one Jewish family, and yesterday, upon entering the bookstore, I saw two Jews reading, with interest, a Messianic Psalm.

A Bulgarian and Armenian school are greatly needed here, and a bookstore at Philippopolis. These things will receive our earliest possible attention. I am happy to say, my assistant is proving a valuable helper.

Call for present Effort.

The Catholics are already here and have a fine church. The French residents, the consul, and even the English consular agent, are Catholics. This week, the partial arrangements which I had made for a house were interrupted by the interference of the French consul, who wished to secure it for the "Sisters of Charity" to open a school. Throughout this part of our missionary field, we shall have to contend, side by side, with this worse than heathen influence.

Whether, in reference to this field, we consider the preciousness of souls, the command of the Savior, and God manifestly leading us on by the cloudy pillar; the number of Bulgarians; their readiness to receive the Scriptures; their hatred of the Greek priests, which in cases of persecution will prevent their being led by a bigoted clergy, as has been the case in all our other missionary operations; or whether, looking at the

whole field, we see also Greeks, Armenians and Mohammedans "white already to harvest," and notice the coming in of Catholic influence, and of infidelity, so that it may hereafter take two years to reconquer what has been lost by delay in one—every thing urges that the five or six places marked out at the last annual meeting of the mission, should be occupied as speedily as possible. Permit me, in closing, earnestly to entreat an interest in the prayers of all God's people, that wisdom and grace and strength to labor may be given to us, and that the Lord will send forth other laborers to gather his harvest.

Assyria Mission.—Turkey.

MOSUL.

LETTER FROM MR. WILLIAMS, APRIL 1, 1858.

THIS letter has reference, mainly, to the movements and apparent feelings of an individual, to whom frequent reference has been made in former communications from Mosul. Some statements respecting him may be found in the Herald for January last. What Mr. Williams now states has, on the whole, a promising aspect.

The Jacobite Archbishop.

With this man you are not altogether unacquainted. His antecedents are not such as to inspire very great confidence in his earnestness, his sincerity, or his firmness; yet his course, during the past three months, has been such as to awaken in us the hope, that there may be some good thing inwrought in him by the Holy Ghost.

Of his former course and position you are sufficiently well informed. Mr. Marsh wrote you, at the time, of his request to Bishop Gobat, by Mr. Jones, for a missionary from the church of England. Since that time, his relations to us have been more friendly than ever before. He has made visits to us, and received calls from us, and we have had unimpeded access to his people. His ministrations, also, have been more scriptural than before.

Conference with the Missionaries.

Soon after my return, in November, he requested an interview for consultation, and a day was appointed; but a civil case before the Pasha prevented his attendance. Mrs. Williams's sickness and death intervened, and it was not until some time in January that our consultations began. We met several times, at his official residence and at our houses. He desired to leave his Archepiscopal chair, and take a private room, where, without constraint, he could preach the gospel, and nothing but the gospel, to all who should come to see him, receiving his support from us. He argued, that while he was in his present position, as Archbishop of the Jacobite church, he was bound to conform to its rubric. We urged him to remain where he was, to preach the gospel faithfully, and to use all his influence, personal and official, to restore the Jacobite church to the scriptural standard; gently but firmly to refuse to partake in any thing contrary to the Scriptures, and faithfully to preach Christ and him crucified, as the only way of salvation from sin and its punishment; to do this so plainly that none could misunderstand him, but with gentleness, as persuading perishing souls to flee from the wrath to come. If thus he, as head of the Jacobite church in this region, could bring back his church to Apostolical simplicity, he would have accomplished a great good. If not, if they refused the Scriptures and Christ, they would eject him, and the sin of schism (if there was such a sin in such a separation) would be theirs, not his. There would also, in this way, be longer opportunity to present the gospel to the people, who, if they would, could follow him.

Renewed Petition for an English Clergyman—Papal Officiousness.

Meanwhile Capt. Kemball, the English Consul General, came up from Bagdad;

and while he was here, the Archbishop and community presented to him three petitions, one for Lord de Redcliffe, one for the Earl of Clarendon, and one for the Archbishop of Canterbury, requesting pecuniary assistance and an English clergyman.

It is natural that the Archbishop should suppose that an English clergyman could more effectually secure to him and to his people English political protection. I was present when the petitions were handed to Capt. Kemball, and he promised to forward them. They were signed by all, or nearly all, the leading Jacobites.

The Papal Nestorians (Chaldeans) reported this matter to the Pasha, who has made a world of ado about it, directed and counseled thereto mainly by these Papists, who take it upon them to administer the government here in all matters relating to the Christians—the Pasha being a mere tool of oppression and injustice in their hands. The papalized portion of the Jacobites were soon frightened into signing a counter document, in which they disavow any desire for English money or English instruction, and declare that their seals to the former document were obtained by misrepresentation and fraud, they not knowing to what they affixed their seals.

Firmness of the Archbishop—His Preaching.

The Pasha peremptorily ordered the Archbishop to sign a similar disclaimer, which he promptly, and to our joyful surprise refused to do; saying, that he had a right to do what he had done, and he still approved of it; and to turn about now, and say something exactly opposite, neither became his years nor his position. His enemies did every thing they could to intimidate him, and persuade him to agree to preach and practice tradition; but hitherto he has remained firm, declaring that he will preach nothing but God's word. They have secured his deposition by the Patriarch for this offence, and were plotting his banishment, with the Pasha, when he fled to the English Consulate for refuge. Mr. Rassam has offered him an asylum in his house, which is thrown open for his use until his case can be decided at Constantinople, and large crowds of his friends flock there to hear him preach. More than half the sect are with him. He is very familiar with the Scriptures, but his sermons are weak, being strings of pearls rather than texts woven together into a cable of strength. The pearls are beautiful; but as he places them, they do not strengthen each other. Still we hope God will bring much good out of this.

So far as we have been consulted, we have aimed to give the movement such a direction as should result in a self-sustaining Jacobite church, organized on evangelical principles and a scriptural basis. We have urged him not to join the Protestants at present, because many who will gladly hear *him* preach, would be frightened at the disgrace of being called Americanees; and we wished him to prove his sincerity by standing for the truth, and upon the truth, without any assurance of pecuniary support from us. We have aimed to seek the progress of Christ's kingdom, the triumph of evangelical truth, rather than an increase of Protestantism; and his former course compels us to regard the Archbishop's sincerity with hopefulness rather than confidence. We shall aim to be guided by Providence. It is not unlikely that, eventually, he and his followers will be compelled to join us, or submit to the papal oligarchy which has deposed him.

Zulu Mission.—South Africa.

ANNUAL REPORT.

A CHANGE having been made in the time of holding the annual meeting of this mission, the present report covers a period of only six months—the last half of the year 1857—and is brief. The goodness of God in having kept the mission and the people from the evils of war and of persecution, under

the protection of a government which favors the preaching of the gospel, is acknowledged; the Zulu war upon the borders of the colony having ceased without involving the people within the colony. The health of the members of the mission generally, has been "quite as good as in previous years," though Mr. Rood has been, for some months, seriously ill.

High School—Churches.

In consequence of Mr. Rood's ill health, the high school has been disbanded for the six months now reported, though the missionaries have felt the importance of keeping it in operation as deeply as ever. Two of the young men who completed their course of study in June last, are now employed at two of the stations teaching common schools. "They are loved and respected by the people, are efficient and useful teachers," and their influence as Christians is believed to be decidedly good. "We earnestly hope," the report says, "that this school may speedily be resumed, and that many more young men may be raised up to be as useful among their people as these."

"The members of our churches generally we believe to be as consistent in their walk and conversation as members of churches in Christian lands. But there is a want of self-denial; of deep, earnest feeling; of that agonizing prayer which calls down the Holy Spirit and secures the salvation of souls."

Need of Help.

Respecting the present strength of the mission, and the need of reinforcements, the language of the report is as follows:

Our number is small, and even that number is decreasing, while our field of labor is greatly increasing. One, Mr. Aldin Grout, whose loss we greatly feel, has been obliged to return to his native land on account of sickness in his family; another has been laid aside, having been overworked, and we fear will be kept from his work for some time to come. Our school is disbanded for the want of an instructor. An important station, which has been left unoccupied for four years, is still unoccupied. A station which required the labors of two missionaries has been deprived of one of them to supply the Umvoti station, vacated by Mr. Grout. Several thousand natives have entered the colony within a few months, ignorant, degraded, uncivilized; while fields are open and still opening, both north and south, which demand present occupation. And looking away from this to the Zulu country, we see a large field of labor open, where we believe missionaries could enter with perfect safety. But where are the laborers? * * *

We hear loud and earnest calls for laborers from other parts of the world; we see our own number diminished for want of help and our labor increasing on our hands, and we still cry: "From whence shall help come?" Christians at home are living in ease and prosperity, and their riches are increased. If they saw the heathen world as we see it, and felt their obligations to it as we think they ought to feel them, there would not be wanting men or means for the accomplishment of the great work of spreading the gospel. May the Lord of the harvest speedily send forth many laborers, to cultivate the fields now lying waste and desolate, that an abundant harvest may be gathered from them into the garner of God.

Bombay Mission.—India.

LETTER FROM MR. HARDING, APRIL 9, 1858.

Mr. Harding had been in India a little more than one year at the date of this letter; learning the language, becoming acquainted with the people and the aspects of the work; and while engaging in many missionary labors, preparing himself to enter more and more fully upon the direct preaching of the gospel. He expresses much interest in the work, cheerfully looking forward to great changes yet to be effected by the truth and the Spirit of God.

Visit to the Ahmednuggur Field—Conversions.

During the last half of the year 1857, it was my privilege to visit the Ahmednuggur field, and to spend several months with the brethren among the

villages; and I can truly say, it was a season of great spiritual refreshment and joy. I came back to the field in which Providence seems to call me to labor for the present, with a stronger faith in God, and in the work to which he is summoning the church in these latter days.

During those months, I had the pleasure of seeing more than thirty persons confess Christ before men, some of them in the morning of life, and in the face of much opposition, and some just on the borders of the grave. There has been no such out-pouring of the Spirit, and general turning unto the Lord, as in America would be called a revival of religion; there is no moving of whole communities "as the trees of the wood are moved;" yet we cannot doubt that it is the work of the Spirit beginning a new life in souls before dead in sins; taking one from a village and two from a city, the first-fruits of a great harvest that must ere long be gathered in.

Obstacles at Bombay.

The work at Bombay he speaks of as different, and in some respects more difficult. "The obstacles to be overcome are greater; the bigotry, prejudice, and depravity of man seem to be more intensified."

The masses of the people are mad upon their idols. This city seems like one great workshop of Satan, and every part is kept in constant motion; not a wheel is suffered to rest for a moment. Temples rise on every side, and day and night, from these haunts of sin, may be heard the strange and discordant sounds of infatuated worshipers led captive at the will of the great destroyer. But, thanks be to God, there is One mighty to save, even from such depths of superstition; one stronger than the strong man armed; and he it is who giveth us the victory. The campaign is to be a long one; some have fallen in the strife; but they have not toiled in vain. Though the walls be yet standing, and the solid masonry remains firm, yet many a bastion has been cleared away, and many an out-post taken. There is no cause for discouragement, whether we look at present prospects or at past success.

Missionary Efforts—Encouragements.

As yet, through imperfect knowledge of the language, I have not been able to engage so fully in this work as I hope to do within a few months. Since the 1st of January, I have conducted a weekly prayer meeting with the native Christians, and now am beginning to hold general meetings with the people. For the present Mr. Bowen kindly takes charge of the Sabbath morning service in the chapel, where the attendance is usually about forty. In the afternoon the service is held in the entry, or front part of the chapel. The room will hold about a hundred, and it is crowded every Sabbath. The chapel stands upon a large thoroughfare, and I think an audience might be collected at any hour of the day. Last Sabbath we had the communion in the afternoon. It was so late at the close of this service that I proposed to omit the other; but as we passed out of the door two young men met us, who had been present the week before, and we stopped a moment to speak with them. During the conversation, before we were aware of it, thirty or forty persons, passing by, were lingering to hear what was said. Such an opportunity seemed too good to be lost, and we therefore remained speaking to them from the steps till it was nearly dark, and when we closed, the audience numbered more than a hundred. My two native helpers render much valuable assistance at these meetings. Indeed I could do but little without them, and at the same time, they are unable to hold large meetings without the presence of a missionary. Sometimes a deep impression seems to be made upon audiences thus assembled. The attention of every one, for the time at least, is arrested by the great truths of religion, and we can see in many a countenance

the expression, "Perhaps these things are so." At other times the presence of a few bad men, half intoxicated it may be, will seem to dissipate all salutary impressions, and the truth is turned to ridicule. At present, however, I think such meetings are calculated to do much good, and I have, therefore, commenced a similar service on Wednesday afternoons at the same place. The attendance is quite as good as on Sabbath afternoons. Besides these meetings, I have two every week, of a similar character, in the small bungalow near the street, on our mission premises. The audiences there are not so large, but I trust some good is accomplished.

Efforts among Mahars.

I have also commenced, as an experiment, a work among some Mahars in the north-eastern part of the city. It is a place where our missionaries have frequently been to give instruction, and the people have always listened with respect and apparent interest. Of late, they expressed the wish to have a school established for their children, and I have rented a house in a favorable locality for this purpose. One of my assistants removed there with his family, several weeks ago, and occupies a part of the house, while the other part—a large room—is used for the school, and for meeting the people, as they may be disposed to come, for religious conversation. I have great hope that good will result from this, though there is opposition from various quarters. One morning no children came to the school; a story had been circulated that I was intending to keep them in school a short time and then take them all to America. At present, about twenty attend daily, and good opportunities are afforded, from time to time, to preach to the people.

Would that we might be remembered more frequently in the earnest prayers of God's people at home, and that other laborers might be sent forth into this harvest field.

Shanghai Mission.—China.

LETTER FROM MR. BRIDGMAN, APRIL 14, 1858.

The Book and Colloquial Language of China.

In this letter Mr. Bridgman, in reply to inquiries which had been addressed to him, makes statements respecting the Chinese language in its different forms, which partially exhibit some of the difficulties to be met in preaching the gospel, and in giving the printed Scriptures to the many millions who use that language, and will interest many of the readers of the Herald.

You ask, "What is meant by the colloquial Mandarin?" and "How does it differ from the colloquial into which the New Testament has been translated at Fuh-chau?" The colloquial Mandarin, so called, is a mode of speaking, and also of writing, used at court, and by all the officers and literary men in all parts of the Empire. It differs from the classical language of books much more than our colloquial differs from our book language—even blank verse. It is more simple, more plain—the words being doubled or even trebled. It is not, in regard to its extensive use, unlike what the Latin once was in Europe. And as to the local colloquial dialects, (that at Fuh-chau for example,) it differs from them about as much as the Latin tongue differs from the modern European languages—the French, Italian, Spanish, Portuguese, &c. &c.

With us, (in our native tongue,) there is much less difference between the book style and the colloquial than with the Chinese. Their sacred books are written in a style so concise and involved, that when read to an audience scarcely one common man, and but very few of the educated men, can understand what is uttered, any more than if it were Greek or Hebrew. Much of their modern classical literature falls into the same category.

There is a fact in point, to explain what I wish to say in this case. One of the emperors of this dynasty published

a series of commands in sixteen clauses, in short measured style, seven characters in each clause. These were taken up by his son and successor, and amplified in a pure, classical style, such as would correspond to that used with us in treatises on philosophy, orations, or sermons; not very concise, nor very verbose. Each of these clauses, as thus amplified, gives about six hundred characters, (instead of seven,) covering about four pages in the Chinese books. These are specimens of the book style; now for "the colloquial Mandarin." These sixteen clauses, used as so many texts for sermons, and amplified so as to give, instead of seven characters, about six hundred, or four pages, are again taken up, (not by the emperor indeed, but by one of his high officers, acting as one of his ministers,) and still further amplified, by being thrown into a purely colloquial style, so as to give, instead of six hundred characters on four pages, about eighteen hundred on twelve pages—i. e. increasing the amount of utterable matter about three-fold. First you have the text, in seven characters; next the classic, book style, in six hundred characters; and then the Mandarin colloquial, in eighteen hundred characters. Now this book, a sort of homilies in style, is printed by imperial authority, and is to be read, at least a portion of it, on the 1st and 15th of every month in the year, in all the offices of the empire. That is the design of the book. It is easy reading; a pure colloquial style; and when read, and carefully articulated and distinctly enunciated, it can be easily and readily understood by multitudes of the people, even by many who cannot read a word.

This colloquial Mandarin will carry the traveler (if he speaks it well) all over the empire, and enable him, when he speaks, to be understood by all the officers and all the educated men, and also by multitudes of the illiterate. As the book style can be read and understood every where by the educated, so this Mandarin colloquial can be spoken, read and understood, by the educated, and by not a few of the illiterate. There are slight differences in this Mandarin colloquial between the North and the South, and in some of the remoter provinces. Still it is essentially one; and especially is it one and the same when reduced to writing, as in the case of the Bible, in which I have been and am still concerned.

In having the books of the New Testament, and Genesis and Exodus, (these are all as yet,) put into the Mandarin colloquial, two objects have been kept in view. The first is, to test the accuracy, and to help secure accuracy, in our book style version. By casting it from the book style into the Mandarin colloquial, errors are more easily detected. One, two, or three hours, therefore, almost every day, are employed in this way. A second object is, by and by, to furnish for publication a Mandarin colloquial version, or at least to do something to aid in such a work.

Now a word more on your question, How does this Mandarin colloquial differ from the colloquial at Fuh-chau? I have said already that it differs from it, (and I may add, from scores of other local colloquial dialects,) quite as much as most of the modern languages of Europe differ from the Latin tongue. I do not exaggerate when I say "scores;" and these local dialects, in many cases, differ so much that interpreters are needed; and in more than one instance, nay in many, foreigners have had to interpret between Chinese! As to how far it will be necessary and desirable to have versions of the Bible in these local colloquial dialects, at present, there is a diversity of opinion. Some are strongly in favor of them; others are as strongly opposed. Probably, in the more extensively used dialects, like that at Fuh-chau and this at Shanghai, local versions, or versions in the local dialect, will be desirable. Comparatively speaking, such versions are easily worked out, provided we have a faithful standard version in the general book style.

Recent Intelligence.

Gaboon.—Mr. Best wrote from Baraka, April 17. Messrs. Pierce and Jack were then at Nengenenge. Mrs. Jack was expecting to join her husband at that place in a few weeks. Mrs. Walker's health was feeble, and it seemed desirable for Mr. and Mrs. Walker to leave soon, for a visit to the United States. Two natives were baptized and received to the church on the first Sabbath in April.

Northern Armenians.—In a letter dated May 20, Mr. Goodell, of Constantinople, mentions that four of the pupils in Miss Whittel's school for Jewish females had, within a few days, "seen the glory of Jesus, and received him as the Messiah." This school, under the care of the Free Church of Scotland, was established in 1847, and for eleven years Miss Whittel had "labored hard, without seeing spiritual fruit." Now, "to see these dark minds thus enlightened by the Holy Spirit, and these cold hearts thus warmed by divine love, seems indeed like life from the dead."

Nestorians.—Dr. Wright wrote from Tabreez, April 9:

I have received some farther information relative to the disposition of the Persian authorities towards our mission. Asker Khan, the governor of the Christians in Salmas and Oroomiah, has made every effort in his power to injure us, and to induce the government to remove us from the country. He represented that half the Nestorians in Oroomiah had adopted our religion, and that such was our influence over them that he was unwilling to return there; intimating that our removal from Persia would conduce to the interests of the government. The authorities of Azirbajan declined to assume responsibility in the matter, and forwarded the representation to the Prime Minister at the capital. That functionary replied in a letter to his nephew, the Minister for foreign affairs at this place. The drift of the letter was, that our affairs should remain as they have been in years past.

I have had an interview with the foreign agent of the Persian government here. Allusion was made to the relations of our government with Persia, when he stated that the Persian ambassador, commissioned to visit various courts in Europe, had commended our mission to the Shah's government in one of his dispatches. I referred to the annoyance we had experienced during the last two or three years, in the breaking up of our schools, and in the abuse of our helpers. He replied that it was unauthorized, the wish of the Shah's government being only that our operations should not be extended beyond certain limits. He was profuse in his *expressions* of friendly regard for us. We will hope for the best, though we can hardly expect peace, or outward prosperity, while Asker Khan holds his position as governor of the Nestorians.

Home Proceedings.

EMBARKATION.

Rev. Philander O. Powers, Mrs. Sarah L. Powers and two children; Rev. Theodore L. Byington, of Belvidere, N. J., and Mrs. Margaret H. Byington, of Plainfield, Mass.; Miss Amelia C. Temple, of Worcester, Mass., and Miss Jane E. Johnson, of Utica, N. Y., sailed from Boston, June 27, in the Andrew Carney, Capt. Pryor, for Smyrna.

Mr. and Mrs. Powers are on their return to the Northern Armenian mission, with which they have been long connected; Mr. and Mrs. Byington go to join the same mission; Misses Temple and Johnson are to be connected with the Syria mission, in charge of the female seminary. Mr. Byington is a graduate of Princeton College and Union Theological Seminary.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.			
Cumberland, Cong. ch. m. c.	9 50		
Durham, Ch.	3 73		
Gorham, Ch. and so.	95 00		
Minot, Mrs. E. Scott,	20 00		
Pownal, J. L.	10 00	—138	23
Franklin co. Aux. So. Rev. I. Rogers, Tr.			
Farmington Falls, D. T. and wife,	2 00		
Temple, J. S. 1; Mrs. B. M. 1;	2 00	—4	00
Kennebec co. Conf. of chs. B. Nason, Tr.			
Winthrop, Mrs. Elizabeth Sewall,		50	00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.			
Bath, Central ch. m. c.		33	00
Penobscot co. Aux. So. E. F. Duren, Tr.			
Bangor, A friend, 3; Hammond st. cong. ch. 60;	63 00		
Foxcroft and Dover, Cong. ch.	13 00		
Garland, Ch.	29 00	—105	00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.			
Biddeford, Mrs. C. G.	1 00		
Buxton Centre, Cong. ch. and so. m. c.	5 00		
Kennebunk, Union ch. Mrs. C. M. L. and two other la.	10 00		
Saco, 1st ch. and so. m. c. 77,32; ben. so. 49,45; to cons. S. L. Goodale an H. M.	126 77	—142	77
		473	00
"Y," A thank offering,	2 00		
Andover, Ch.	2 00		
Bloomfield, Mrs. E. D.	1 50		
Bluehill, Miss P. 1; Miss H. 1;	2 00		
Castine, Gents. miss. asso. 106,90; la. do. 47,50; to cons. Mrs. A. E. Ives an H. M.	154 40		
Eastport, S. D. H. 4; D. P. 2;	6 00		
Machias, m. c.	40 00		
North Belfast, Cong. ch. m. c.	5 00		
North Waterford, W. W. G.	10 00		
Orland, Cong. ch.	60 00		
Oxford, A friend, 3; J. S. K. 2;	5 00	—287	90
		760	90

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.			
East Alstead, Cong. ch. and so.	11 00		
Gilsum, do.	22 75		
Hinsdale, do.	38 14		

Keene, m. c. 13 38
South Westmoreland, A. S. 10; cong. ch. and so. 5; 15 00
Walpole, Cong. ch. and so. 25 00
Winchester, do. 85 00—210 27
Grafton co. Aux. So. W. W. Russell, Tr.
Alton, Cong. ch. m. c. 13 00
Bath, Cong. ch. and so. m. c. 14 75
Bristol, do. 10 00—37 75
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Antrim, Pres. ch. 12 00
Greenfield, Evan. ch. 15 00
Hollis, Rev. P. B. Day and wife, a thank offering, to cons. Mrs. Mary B. Day an H. M. 100; cong. ch. 32,85; 132 85
Mason Village, Cong. ch. 10 00
Merrimack, do. 67 38
237 23
Ded. paid J. A. Wheat, 17 75—219 48
Merrimack co. Aux. So. G. Hutchins, Tr.
East Concord, Cong. so. 22 89
Rockingham co. Conf. of chs. F. Grant, Tr.
Auburn, Cong. ch. and so. 10 00
Exeter, 1st and 2d chs. m. c. 16 94
Hampstead, Ch. 5 00
Northampton, Cong. ch. and so. 24 80
Salmon Falls, 1st cong. ch. 12 00—68 74
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, m. c. 10 75
569 88
Legacies.—Manchester, James McK. Wilkins, by Ira Barr, Ex'r, 500 00
1,069 88

VERMONT.

Addison co. Aux So. A. Wilcox, Tr.
New Haven, East Mills, by S. P. Nash, 27 00
Vergennes, Cong. ch. and so. 92 75—119 75
Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Ch. 10; Mrs. Lydia C. Shedd to cons. Dea. E. C. Chamberlin an H. M. 100; 110 00
St. Johnsbury, S. W. Dole, 30; Mrs. K. 1; Mrs. M. D. 74c.; 31 74
Waterford, Cong. ch. and so. 34,60; T. S. 5; 39 60
Wheelock, H. K. 2 00—183 34
Chittenden co. Aux. So. E. A. Fuller, Tr.
Cambridge, J. W. T. 12 00
Essex, Cong. ch. m. c. 5 00—17 00
Orange co. Aux. So. L. Bacon, Tr.
Thetford, Academy members for Turkish m. 10 00
W. Randolph, m. c. 17 00—27 00
Orleans co. Aux. So. J. M. Wheelock, Tr.
West Charleston, Cong. so. 15 36
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. 51,10; m. c. 14,74; to cons. Rev. Ebenezer Smith an H. M. 65 84
Castleton, Coll. 132 25
Rutland, S. H. Hodges, 25 00
Wallingford, Coll. 10 50—233 59
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cen. ch. 92,49; m. c. 43,93; 136 42
E. Westminster, Benev. so. 11 65
Townshend, 1st evan. cong. ch. and so. la. for. miss. so. 16,03; gents. do. 3,40; m. c. 5,58; 25 01
W. Halifax, Ch. and so. 8 00
W. Westminster, do. 20 00
201 08
Ded. disc. 44—200 64
Windsor co. Aux. So. J. Steele, Tr.
Chester, A widow and orphan, 2 00
Woodstock, Cong. ch. and so. 54,42; m. c. 9,75; 64 17—66 17
862 85
Rupert, Cong. ch. and so. 5; F. G. 5; 10 00
872 85

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, A friend to cons. Rev. William C. Pond, of Downieville, Cal. an H. M. 50 00
Harwich, Cong. ch. and so. 21 54
Orleans, do. wh. and prev. dona. cons. Miss Martha Doane an H. M. 55 00
Waquoit, 10 00
Yarmouth, Cong. ch. and so. 42 00—178 54
Berkshire co. Aux. So. H. G. Davis, Tr.
Williamstown, A friend, 20 00
Windsor, Cong. ch. and so. m. c. 16 00—36 00
Boston, S. A. Danforth, Agent, (Of wh. a thank offering, 50; a friend, 10; do. for Bebek sem. 5;) 603 19
Essex co.
Two friends, 40 00
Andover, An Andover student, 10 00
North Beverly, Cong. ch. and so. m. c. 54 00
Salem, Crombie st. ch. (of wh. to cons. Dea. Moses T. Upton an H. M. 100;) 272,39; South so. Mrs. Elizabeth Phillips, wh. and prev. dona. cons. her an H. M. 50; 322 39—426 39
Essex co. North Aux. So. J. Caldwell, Tr.
East Haverhill, Cong. ch. m. c. 9 00
Haverhill, Winter st. ch. two indiv. 5 00
Newburyport, Capt. Nathaniel Smith, 200; Dr. Dimmick's so. 57,32; Rev. R. Campbell's so. 54,77; m. c. 51,23; to cons. Newman Brown an H. M. 363 32—377 32
Essex co. South Aux. So. C. M. Richardson, Tr.
South Danvers, Cong. ch. and so. (m. c. 48;) to cons. David R. Gallour, George P. Daniels, Joseph Poor, and Nathan H. Poor H. M. 423 00
Franklin co. Aux. So. L. Merriam, Tr.
Conway, A. H. 10 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Chicopee, 3d cong. so. to cons. George W. Fitz an H. M. 100 00
Monson, D. N. C. 5 00
Springfield, An early pupil of Dr. Bridgman for Shanghai m. 500 00—605 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Northampton, "W." 10 00
Plainfield, Cong. ch. and so. m. c. 15 00—25 00
Harmony conf. of chs. W. C. Capron, Tr.
Milford, 1st cong. ch. m. c. 20 00
Northbridge, Cong. ch. 18 33
Upton, Cong. ch. m. c. 17,59; Mrs. R. F. 10; int. 40c.; Mrs. C. F. 5; 32 99
Uxbridge, Evan. ch. 100; Miss S. W. 5; 105 00—176 32
Middlesex co.
Charlestown, Winthrop ch. and so. 1,850 14
E. Cambridge, Evan. cong. ch. m. c. 12 61
Medford, 1st Trin. cong. ch. 35 25
No. Cambridge, Holmes chapel, 26 00
Reading, By retrenchment, 5 00
S. Reading, Cong. ch. and so. 82 87-2,011 87
Middlesex North and vic. C. Lawrence, Tr.
Dunstable, Cong. ch. and so. 14 00
Middlesex co. South Conf. of chs.
Concord, Mrs. S. H. 10 00
Lincoln, Cong. ch. and so. 18 00
Natick, do. do. m. c. 42 80—70 80
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, 2d cong. ch. and so. gent. (of wh. fr. Nathan Carruth to cons. Miss Ellen Carruth an H. M. 150; James Tucker, Jr., wh. cons. him an H. M. 100; Thomas D. Quincy, wh. cons. John A. Perry of Manchester, N. H. an H. M. 100,) 634,50; la. (of which for chil. of miss. 2,) 439,13; m. c. 115,11; 1,188 74
Foxboro', Daniel Carpenter to cons. Mrs. Catharine Payson an H.

M. 100; ortho. cong. ch. 49,73; m. c. 12,26; wh. and prev. dona. cons. Robert W. Kerr an H. M. 161 99
Jamaica Plain, Mather ch. and so. 250 00
Medfield, 2d cong. so. 17 75
Medway, Village ch. and so. wh. and prev. dona. cons. Elijah Partridge an H. M. 66 50
Roxbury, Eliot ch. and so. gent. 173; m. c. 21,80; Vine st. ch. m. c. 19,12; 213 92
Sharon, Cong. ch. and so. 32,03; m. c. 17; 49 03-1,942 43
Old Colony Aux. So. H. Coggeshall, Tr.
Middleboro', Gent. 59,77; la. 49,54; m. c. 23,39; a lady, 5; 137 70
No. Middleboro, A friend, 20 00—157 70
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 127,75: la. 61,69; m. c. 56,07; 245 51
Braintree and Weymouth, Gent. and la. 30,01; m. c. 65,70; Mrs. Nath'l Blanchard, dec'd, 15; 110 71
Bridgewater, Trin. so. m. c. 21 86
East Abington, Gent. and la. 91; m. c. 34; 125 00
Easton, Cong. ch. 18 73
Hingham, Evan. so. gent. and la. 35 57
No. Bridgewater, Porter evan. so. gent. and la. 204,30; m. c. 95,70; 1st par. gent. and la. 52,10; South par. gent. and la. 58,50; 410 60
Randolph, 1st par. gent. 123,25; la. 42,91; m. c. 49,06; 2d par. gent. 22,05; la. 27,34; m. c. 28,45; Winthrop so. gent. 44,30; la. 34,42; m. c. 70,44; 442 22
1,410 20
Less printing Rev. Mr. Russell's sermon in 1847, 40 00-1,370 20
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d cong. ch. and so. 16 75
Taunton and vic.
Fall River, Cen. cong. ch. and so. (of wh. fr. Nathan Durfee to cons. Rev. Isaac Dunham and Rev. J. Lewis Dimon H. M. 100; Mrs. D. B. Durfee to cons. William B. Durfee an H. M. 100; Holder B. Durfee to cons. William J. Batt an H. M. 100; Miss Annie G. Durfee to cons. James B. Pearson an H. M. 100; Miss Hattie M. Durfee to cons. Bradford Durfee an H. M. 100; Catharine Remington to cons. Robert K. Remington an H. M. 100; Robert K. Remington to cons. Elizabeth A. Remington an H. M. 100; J. A. C. wh. cons. Mrs. Mary F. Crane an H. M. 100; 1,612 42
Raynham, Cong. ch. a thank off'g, 9 00-1,621 42
Worcester co. North, C. Sanderson, Tr.
Westminster, C. 10 00
Worcester co. Central Asso. W. R. Hooper, Tr. 200 00
Auburn, C. H. S. for Syrian m. 3 00—203 00
10,284 43
A thank off'g for covenant blessings upon chil. and children's chil. 100; a friend, 1; 101 00
Chelsea, Winnisimmit ch. and so. m. c. 26 68—127 68
10,412 11
Legacies.—Amherst, Rev. Joseph Haven, by Prof. Haven, (prev. rec'd, 50,) 50; Enfield, Miss Roxana Topliff, by Rev. R. McEwen, 50; Lee, Stephen Bradley, by H. Bartlett, 230; South Weymouth, Miss Lydia Pratt, by Ezra Pratt, Ex'r, 400; Uxbridge, Baalis Bullard, by Ellis Bullard, Ex'r, 100; 830 00
11,242 11

CONNECTICUT.

Fairfield co. East Aux. So. Rev. I. M. Shepard, Tr.
Monroe, Cong. ch. 18 81
Fairfield co. West Aux. So. C. Marvin, Tr.
Greenwich, Rev. J. H. Linsley, D. D. 30 00
Hartford co. Aux. So. A. G. Hammond, Tr.
Canton Centre, A friend, 5 00
Collinsville, Cong. ch. 100 50
Enfield, For. miss. so. 100 00
Farmington, X. Y. 10; Cong. ch. and so. Alfred Walker, 25; Mrs. F. S. 10: 45 00
Hartford, Centre ch. m. c. 10,81; a friend, 2; Pearl st. cong. ch. Thomas Smith, 200; 212 81
Manchester, Cong. ch. & so. 56,50; 2d cong. so. a friend, 10; m. c. 2; 68 50
Windsor, 1st eccl. soc. 40 00—571 81
Hartford co. South Aux. So. H. S. Ward, Tr.
New Britain, South ch. and cong. m. c. 22 50
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethel, Cong. ch. m. c. 42 13
Colebrook, Cong. ch. and so. 34 00
Litchfield, Rev. Leonard W. Bacon to cons. Rev. George J. Harrison of Milton, Ct. an H. M. 50 00
South Britain, E. S. 10 00
South Farms, Coll. 1 00
Watertown, "A thank off'g fr. a friend," 50 00
W. Winsted, 2d cong. ch. m. c. 66 18—253 31
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 40; Yale coll. m. c. 25,72; 3d ch. m. c. 43,50; South ch. m. c. 8,25; Centre ch. a friend, 50; do. 50; do. 5; 222 47
New Haven co. West Aux. So. A. Townsend, Tr.
Bethany, 21 00
Milford, 1st so. Mrs. Henrietta Law, 100; m. c. 35; 135 00
Waterbury, 1st so. m. c. 61 41—217 41
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
New London, 1st cong. ch. 5 00
Norwich, 1st so. m. c. 28,64; 2d so. gent.'s asso. 301,50; coll. (of wh. fr. Gen. Wm. Williams to cons. Mrs. Eunice W. Farnsworth an H. M. 100,) wh. and prev. dona. cons. Mrs. Lucy C. Smith an H. M. 170,23; m. c. 13,42; Main st. m. c. 21,20; gent.'s asso. 5; 539 99
Salem, Coll. 15 50
Stonington, 2d cong ch. m. c. 10 00—570 49
Tolland co. Aux. So. E. B. Preston, Tr.
Gilead, Gent's asso. 19,02; la. do. 4,55; 23 57
No. Mansfield, La. asso. 2 40
Vernon, do. 25 00—50 97
Windham co. Aux. So. J. B. Gay, Tr.
Chaplin, Cong. ch. 7 40
East Hampton, do. 66 00
Wauregan, Cong. ch. m. c. 15 00
West Killingly, Cong. ch. gent's asso. 142,30; la. asso. 41,23; m. c. 58,91; A. D. Lockwood to cons. John W. Danielson an H. M. 100; 342 44—430 84
2,388 61
Legacies.—New Haven, John B. Barnard, by Nath'l A. Bacon, Ex'r, (14,704,32,) 700; East Hartford, Mrs. Hannah Bigelow, 100; int. 37,50; 837 50
3,226 11

RHODE ISLAND.

Central Falls, Cong. ch. and so. 30 73
Little Compton, Male and fem. miss. so. 37 44
Providence, Mrs. R. P. Dunn, 20 00—88 17

NEW YORK.

Buffalo and vic. J. Crocker, Agent.
Buffalo, "A Friend," 200 00

Geneva and vic. G. P. Mowry, Tr.
Bainbridge and Nineveh, Pres. ch. 24 00
Burdett, do. 28 00
Chenango Forks, do. 17 52
Coventry, Cong. ch. 34,45; m. c. 17,26; Rev. Mr. and Mrs. Hoyt, 20; G. D. Phillips and sons, wh. and prev. dona. cons. AMASA J. HOYT an H. M. 50; 121 71
Coventryville, Cong. ch. 18 40
Elmira, Miss C. T. 15; Miss M. D. T. 10; pupils, 5; 30 00
Lisle, Pres. ch. 34,34; fem. cent so. 4; 38 34
Preston, Rev. Mr. and Mrs. K. 10; W. P. 10; Mrs. L. P. 5; I. B. P. 1; 26 00
Pultney, Pres. ch. 9 00
Seneca Falls, do. 42 77
Whitney's Point, do. 32 00—387 74
Greene co. Aux. So. J. Doane, Agent.
Catskill, Pres. ch. 147,91; J. D. 5; 152 91
Durham, 1st do. 40; m. c. 15; 55 00—207 91
Monroe co. and vic. E. Ely, Agent.
Rochester, Plymouth ch. 40 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. THOMAS EGLESTON, wh. cons. him an H. M. 100; William E. Dodge, 1,000; A. W. Benson, 50; ISAAC N. JUDSON, of Brooklyn, wh. and prev. dona. cons. him an H. M. 50; 11th pres. ch. 110; New England cong. ch. Williamsburg, which and prev. dona. cons. Dea. HENRY W. OSBORN an H. M. 50; West pres. ch. Scudder miss. so. 100; Charles J. Starr, 150; C. N. Talbot, 250;) 2,270 10
Oneida co. Aux. So. J. Dana, Tr.
New Hartford, Pres. ch. 36 00
Utica, 1st pres. ch. m. c. to cons. EDWIN A. HAMMOND an H. M. 115,76; Welch cong. ch. and others in the vic. 39,37; Miss S. E. miss. box, 5; 160 13—196 13
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr.
Gouverneur, A widow's thank off'g, 5; S. W. 1; 6 00
3,307 88

Albany, An old lady for Gaboon m. 2,50; 2d pres. ch 1,047,41; 1,049 91
Amsterdam Village, Pres. ch. 32; (of wh. fr. Rev. A. L. C. and wife, 10; wh. and prev. dona. cons. Mrs. HARRIET HANKS of Newark, N. J. an H. M.;) m. c. 76,56; 108 56
Angelica, Dr. L. H. 10 00
Bronxville, R. D. ch. 20 00
Carlisle, J. B. 5 00
Chazy, Anna Hubbell, 20 00
E. Pharsalia, Mrs. H. av. of gold ring, 3 00
Fort Hamilton, Mrs. M. C. D. 2 50
Fulton, Pres. ch. juv. miss. so. for Bebek sem. 55 00
Gloversville, Rev. Mr. Dunning's ch. N. M. and S. B. Place, wh. and prev. dona. cons. Mrs. ELEANOR W. BURLINGAME & Miss JENNETT CULBERT H. M. 125; Chas. Mills, wh. and prev. dona. cons. CHARLES M. BALLANTINE an H. M. 50; A. Judson, wh. and prev. dona. cons. CHARLES JUDSON an H. M. 50; D. C. Mills, to cons. LEONARD CASE MILLS an H. M. 100; Mrs. A. Hosmer, wh. and prev. dona. cons. DEXTER N. KASSON an H. M. 30; Mrs. Anna Hayes, 30; M. C. B. 10; J. S. 10; coll. 23,50; 428 50
Guilford Centre, Cong. ch. m. c. 13; Mrs. N. D. dec'd, 4; 17 00
Hudson, 1st pres. ch. 73 84
Irvington, Pres. ch. m. c. 25 00
Ithaca, Pres. ch. 125 01
Jamestown, Cong. ch. m. c. 23,29; less. disc. 12c. 23 17
Lowville, Pres. ch. to cons. Rev. WM. H. LOCKWOOD an H. M. 50 00
Malone, m. c. 55; indiv's, 45; 100 00
Meredith, Cong. ch. 25 64
Morrisania, Pres. ch. 29 10
Pine Plains, do. 30 00
Portville, Pres. ch. 42; H. Dusenbury, 28; 70 00
Poughkeepsie, Pres. ch. m. c. for Arm. m. 46 48
Ridgebury, A friend, 5 00
Sauquoit, Pres. ch. to cons. Rev. J. N. McGiffert an H. M. 50 00
Skaneateles, Pres. ch. and so. 35 63
South Amenia, Pres. ch. 43 00
Tarrytown, A friend, 10 00
Texas Valley, Rev. G. M. S. 1; Mrs. S. J. 1; 2 00
W. Bloomfield, Cong. ch. indiv. 14 88—2,478 22
5,786 10
Legacies.—Maine, Daniel Chamberlain, by John C. Curtis, Ex'r, (prev. rec. 237,05,) 150 00
New York City, Miss Elizabeth Gelston, by Jeremiah Wilbur, Ex'r, 5,000 00—5,150 00
10,936 10

NEW JERSEY.

Beemerville, Mrs. S. C. 5 00
Newark, South Park pres. ch. m. c. 68,64; Roseville pres. ch. wh. and prev. dona. cons. AARON PECK an H. M. 90,65; 159 29
Plainfield, Pres. ch. m. c. 22 00—186 29

PENNSYLVANIA.

Blossburg, Pres. ch. m. c. 11 42
Dunmore, do. 14 00
East Mill Creek, do. 13 00
Hyde Park, do. 6 00
Montrose, do. m. c. 20 00
Philadelphia, Pine st. ch. I. C. Farr, 50; W. Clark, 50; S. Work, 25; A. Whilden, 20; indiv. 99,50; coll. 28,94; Western pres. ch. 25; 298 44—362 86

DISTRICT OF COLUMBIA.

Washington, "It is the Lord's," 5 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. (of wh. fr. G. Y. Roots, wh. and prev. dona. cons. ALANSON K. ROOTS an H. M. 50) 146; m. c. 87,70; 3d pres. ch. m. c. 16; 249 70
College Hill, Pres. ch. m. c. 8 00
Columbus, Cong. ch. 20; pres. ch. m. c. 5,71; 25 71
Dayton, 3d st. pres. ch. 10 00
Jersey, Pres. ch. 3; m. c. 6,05; 9 05
Johnstown, do. do. 13 78
Mason, do. do. 5 00
Troy, do. 28 00
Walnut Hills, Lane sem. ch. m. c. 5 25
354 49
Ded. disc. 1 00—353 49
By T. P. Handy, Agent.
Bedford, m. c. 1 00
Cleveland, 1st pres. ch. 133,82; A. F. A. 10; 2d pres. ch. m. c. 77,45; la. miss. so. 30; 251 27
Fremont, Pres. ch. 47 25
Richfield, 10 00—309 52
By Rev. S. G. Clark.
Berlin, 4 39
Bloom, 10 10
East Cleveland, 25
Edinburg, 11 00
Fitchville, 3 00
Lyme, 54 00
Nelson, 9 50
Olena, 21 52
Peru, 20 33
Plymouth, 19 12
Republic, 3 25
Richfield, Mrs. S. 50

Rome,	4 00	
Wakeman, 1; Rev. J. T. 7;	8 00	
Wellington, S. B. soc.	2 00	
West Mill Grove,	12 25	—183 21
		846 22
Ashtabula, Mrs. G. C. H.	4 00	
Bazetta, Pres. ch.	6 15	
Canton, do. Peter Housel,	25 00	
Champion, Rev. B. W. and fam. 12; E. L. S. 1;	13 00	
Defiance, 1st pres. ch.	9 34	
Marietta, Mater. miss. asso.	10 00	
New Richmond, Rev. W. M.	5 00	
Streetsboro', Ch.	2 00	
Warren, 1st pres. ch. wh. and prev. dona. cons. Rev. BENJ. WALKER of Champion, and Rev. AUGUSTUS CONE of Gustavus, H. M.	83 06	—157 55
		1,003 77

INDIANA.

By G. L. Weed, Tr.		
Bedford, Pres. ch. 4,35; L. K. B. 5; Miss E. B. H. 5;	14 35	
Bloomington, Pres. ch.	84	
North Madison, do.	5 00	—20 19
Elkhart, Coll.		3 00
Lima,		20 00
		43 19

ILLINOIS.

Ausable Grove, Pres. ch.	5 90	
Belvidere, G. L.	4 00	
Chicago, E. P. Wells, 10; New England ch. 340;	350 00	
Galena, 1st pres. ch. 47,77; m. c. 28,23;	76 00	
Galva, Cong. ch. m. c.	11 00	
Geneseo, 1st cong. ch. m. c.	13 19	
Griggsville, do. do.	50 00	
Jacksonville, 1st pres. ch. (of wh. fr. John Adams to cons. JOHN ADAMS HEMENWAY of Suffield, Ct. an H. M. 100,) 500; m. c. 88,45; less exch. 6,65;	581 80	
Joliet,	13 00	
Malden, Mrs. D. D.	1 00	
Monticello, Pres. ch.	67 55	
Quincy, 1st do.	133 09	
Rockford, R. H. T.	5 00	
Roscoe, A friend,	5 00	
Waukegan,	18 16	
Waverly, Cong. ch. m. c.	50 00	—1,384 69

MICHIGAN.

By J. S. Farrand.		
Grand Blanc, Pres. ch.	10 00	
Mt. Clemens, do.	25 00	
Romeo, Cong. ch.	37 00	
St. Clair, do.	37 00	
	109 00	
Less exch.	1 19	—107 81
Battle Creek, Cong. and pres. ch.	38 00	
Dover, S. C. J.	1 00	
Hillsdale, Pres. ch. m. c.	13 00	
Lansing, 1st do. do.	5 00	
Niles, John Borden,	50 00	
Webster, Pres. ch. 25,72, less exch. 29c.	25 43	—132 43
By Rev. O. P. Hoyt.		
A blind man's off'g,	25	
Adrian, Cong. ch.	12 43	
Brady,	2 00	
Clinton,	13 40	
Coldwater,	5 22	
Edwardsburgh,	11 00	
Hillsdale, G. W. U.	50 00	
Hudson,	24 00	
Jackson,	5 00	
Niles,	120 68	
Stony Creek,	4 00	
Tecumseh,	40 00	
Three Rivers,	10 00	—297 98
		538 22

IOWA.

Brighton, Cong. ch. m. c.	6 00	
Dubuque, 2d pres. ch. m. c. 48,50; "a thank off'g" fr. a lady, 15,50;	64 00	
Kossuth, N. S. pres. ch. m. c.	19 72	
Manchester, Cong. ch.	1 00	
Nevada, Rev. B. F. S.	2 00	
Tipton, Cong. ch. C. W. B. 10; S. D. 2; A. J. G. 1; M. C. 1; C. W. C. 1;	15 00	—107 72

MISSOURI.

St. Louis, A thank off'g,	10 00	
Weston, Geo. T. Hulse,	50 00	—60 00

ALABAMA.

Mobile, C. H.	30 00

GEORGIA.

Savannah, Ralph Dunning,	72 00

TENNESSEE.

Columbia, m. c.	16 25	
Knoxville, A friend,	32 00	—48 25

FLORIDA.

Fort Brooke, G. S. Loomis, U. S. A.	6 00

WASHINGTON TERRITORY.

Col. S. C.	5 00

IN FOREIGN LANDS, &c.

Ahmednuggur miss.—Ahmednuggur, Foreign residents, 936,50; 1st ch. m. c. 10,19; 2d ch. m. c. 18,09; native cong. 14,65; coll. at maternal meetings, 2,22;	981 65	
Seroor, m. c.	3 80	—985 47
Aintab, Turkey, Women, 12,07; Miss S. 4,91; indiv. 4,46;		21 44
Diarbekir, Assyria m., m. c. 27,81; women, 4,38;		32 19
England, Widow of Dr. Poor, late of Ceylon m.		9 70
Kessab, Turkey, Indiv.		8 45
Nestorian m. Degalla, m. c. 14,02; Geog Tapa, 40,83; Oroomiah, 33,13; Seir, 38,01; Vazierawa, 1,84;		127 83
Pine Ridge, Choc. na. J. E. Dwight, a native preacher,		25 00
Satara m. coll. and m. c.		35 02
St. Catharines, C. W. Martha L. Newcomb,		25 00
		1,265 10

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$30 10
NEW HAMPSHIRE,	22 35
MASSACHUSETTS,	36 88
CONNECTICUT,	24 83
NEW YORK,	76 70
PENNSYLVANIA,	52 04
OHIO,	17 64
INDIANA,	7 00
ILLINOIS,	80 55
MICHIGAN,	16 45
IN FOREIGN LANDS, &c.	1,034 88
	$1,399 42

Donations received in June,	27,396 13
Legacies,	7,317 50
	$34,713 63
☞ **TOTAL from August 1st to June 30th,**	$252,740 82

DONATIONS IN CLOTHING, &c.

Cambridge, Ms. A box, fr. la. sew. circle, for Rev. D. Ladd,	28 00

For use in Library only

For use in Library only

I-7 v.53/54
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 7906